Business Inspirations

Christian D. Larson

Read Chap 25 everyday.

A. S. Ekstrom

BUSINESS INSPIRATIONS

BY

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BUSINESS INSPIRATIONS

CHAPTER I

FOLLOW THE HIGH VISION

WITHOUT the vision, no real attainment is possible. The mind that has no vision can never rise; such a mind must of necessity remain in the ordinary, because it is only the mind that can see the higher that can rise into the higher. To attain the greater, cultivate the habit of having visions. Do not hesitate to soar to the very highest heights as frequently as possible. Give your mind freedom to break bounds and encourage your thought to transcend every form of limitation. Nothing but good can follow. Turn your attention upon the highest and most perfect ideals that you can possibly picture and you will positively rise in the scale. Even though you may make mistakes in the beginning and seem to lose hold upon the tangible things in your present sphere, do not ignore the greater ideals before you. Follow the vision. You are simply letting go of lesser things in order that you may gain possession of greater things. He who follows ideals can never be lost, can never go astray, can

never fail. The idealist sometimes seems to be a failure, but his adverse experience is but temporary. He will soon find his place—his higher place—and will then tower far above those former associates who thought of him as a mere dreamer.

The only idealist that does not finally succeed is the one who abandons his ideals because he has not the patience to wait for results. There is not a single idealist in the world that will not scale the heights of attainment and achievement in the near future if he will but continue true to the greater vision that is ever rising before him. Fix attention perfectly upon the ideal and all the powers of body, mind and soul will begin to work for greater things. Your life will be enlarged, your mind will expand, your capacity will be increased and the elements of greatness within you will come forth in all their majesty and power. Continue to follow the vision and something will happen. Your life may be empty now, but follow the vision and you will soon pass away from emptiness into the fullness of the very goal you so long have had in view. Do not waste your spare moments in idle thinking; use such moments for the creation of more lofty visions and more splendid ideals. During such moments let your mind take flight to realms transcendent and

sublime. You will enjoy the experience beyond measure, and you will awaken that supreme something within you that is the source of all that is great and wonderful in the beautiful life of man.

Follow the vision every day and every hour and you will belong to the ordinary no more; you will attain something or discover something that will place you among those who have wrought wonders in the world. Be not in bondage to mere practical things; follow the vision and you will arise to that place where you will become complete master of all practical things. Then your work will have more practical worth than the work of a thousand who can as yet discern nothing but that which is weighed and measured. Genius does not spring from the physical personality or from the external mind; genius is born in the sublime world of the vision and in that world alone. Follow the vision whatever comes or no; mount upon the wings of your most lofty ideals; continue to soar toward the great goal you have in mind, regardless of what circumstances may dictate or demand; and one of these days there will be a most happy surprise in store for you; you will find that the greater powers of genius and talent have been born within you; and you will find that your work has become a necessity to the welfare of the world.

CHAPTER II

INSPIRATION MOVES THE WORLD

THE man who does something, or says something that is beyond the ordinary, tends to inspire others to go and do likewise. When we witness the extraordinary, we almost invariably gain a deep, persistent desire to possess that power through which the extraordinary may be performed. This desire draws our minds into higher and finer realms of thought; it makes us want to do more than we are doing; it makes us want to become more, attain more and achieve more, and all our efforts are increased accordingly.

When the mind enters finer realms of thought, better and more useful ideas will follow. The possessor of that mind will improve; he will become better; he will do better work, and he will move forward in the path of human progress. And as his efforts are increased, this forward movement will increase in proportion.

Listen to a great singer or a great violinist. Do you not feel the elements of greatness within you stir your life to the very depths of your soul?

Do you not feel a tremendous desire to reach the heights—to do something worth while in the world? You are inspired. The genius of the man before you has awakened the genius in yourself, and never again will you be quite the same as before. You have been lifted up; you have taken a step upward and onward toward some loftier goal, and you are, in that degree, a greater, a nobler, a better man. You have felt the touch of inspiration, and no one can feel that touch without ascending in the scale.

Listen to a great orator, or read the works of some genius who has mastered the power of inspired expression. What is your sensation? Again the greatness within becomes alive. You are thrilled through and through with a power that proclaims the divinity of man, and your soul is carried on and on upon the wings of that power until you behold the splendor of the vision. Never again will you be quite the same. You have been inspired. You have been lifted up. You have taken higher ground.

Read about the achievements of great men. Follow word for word the nobleness of their character, the tremendousness of their power, the sublimeness of their aim. You feel in the ideal the very same which they so wonderfully wrought in the real. Place yourself in mental contact

with genius and greatness in any form or manner, and you are invariably inspired with a desire to go and do likewise. You will aim higher than before; you will work with greater determination than before; and every dormant faculty within you will come forth, one after the other, to work for some greater and nobler goal.

There is greatness in man. When you meet greatness in others, the greatness in yourself is awakened. It begins to come forth; and if properly nourished and directed, will, upon some fair and golden morn, find you upon the heights of genius. Then it will be your privilege to give inspiration to those throngs that are dreaming of a greater life but have not as yet entered into its realization.

When you are aroused by the thought of greatness, and think continually of greatness, you create greatness in your own mental world. We create and build up what we think of deeply; and he who permits himself to be inspired by the great and the noble will think deeply of the great and the noble. He will touch those elements in life from which proceed everything that is worthy and true in human existence. And day by day those elements will unfold in every atom of his being until he becomes in the real what he has loved so well in the ideal.

The great lights of the world—men and women who manifest nobleness, worth and power, are constantly in our midst; and whether we know it or not they inspire us with stronger and stronger desires to go up in the scale of life. They make us feel that there is something more to work for and live for, and most of us do not permit this feeling to dwindle and die. It stays with us, and it persists. It gives us courage in difficult places; it gives us a vision when everything is dark; and during those moments when all is well, it never fails to remind us that further on we shall find it better still.

The great man, the inspiring woman, the powerful character, the genius—no matter how these may appear, or through what talent or channel, they invariably stir the world to greater things, to nobler ends, to goals more beautiful and sublime. The greater they are, the greater their power to awaken greatness in others; and the higher they are lifted up, the higher will the race be lifted up in consequence. As these men and women move forward the race moves forward; and as the race is inspired by the deeds and the words of such men and women, the progress of the world is promoted.

Anything that produces aspiration in the minds of the many, and a deep persistent desire for

greater and better things will tend to promote human progress. And the work of the genius, the exalted mind, the noble mind, invariably does this. We may therefore conclude that we move towards the heights in proportion as we are inspired by those who have already reached the heights, or who are on the way to the heights. And, also, that the progress of the world, in all its phases, comes directly from the power of greatness in the few to inspire for greatness in the many.

Admitting these facts and discerning the underlying principle, we realize that if we would move forward more rapidly, we must associate mentally as much as possible with great minds. To listen to their music or their eloquence, to admire and appreciate their works of art, to read what they have written, to contemplate their achievements, to enter into sympathy with their most lofty aspirations, and to try to feel the onward sweep of their ceaseless, irresistible power —these things will inspire us to go and do the same. And if we listen to the ever present call of that inspiration, we shall some day be able to do the same. What some have done, all may do. This is the law of human life in its highest and truest expression; and it is a law that must not be forgotten.

You look today to the great and the noble for inspiration. Today your soul is stirred by the works of those wonderful gifts they have mastered so well. Tomorrow the world may look to you. Tomorrow you may have mastered those same gifts, or greater gifts. Tomorrow you may cause thousands to be lifted up, and cause hundreds of thousands to move towards better things. As you are inspired by those who are above you in the scale you gain the power to give inspiration to those who are beneath you in the scale. And it is inspiration that moves the world.

CHAPTER III

THIS WILL MEAN SUCCESS

If you wish to succeed, make it your purpose to build yourself up in mind, talent and personality; but waste no energy in trying to tear others down. The building attitude accumulates, not only wealth and success, but also happiness, while the tearing-down attitude can never bring gain to the one except at the expense of the other; and such gain will never be permanent, nor will it include happiness.

If you wish to succeed in any field of action, the secret is to improve yourself and make your work better. Turn the full force of your talent or ability to the producing of a better product, but say nothing whatever against your competitor. When you antagonize others, you produce disorder in your own mind; but no mind can do its best while in such a condition. Therefore, to antagonize or criticise others or to try to tear down the success of others is, finally, to bring yourself down.

If you would build yourself up and make of yourself a power, you need all your energy for

the building process; you cannot afford to waste the least of this energy in trying to destroy the prospects of others.

You know that the world wants the best; therefore, produce the best and you will have more opportunities than you can take advantage of. However, if you would produce the best, then your mind must continue in the building attitude; that is, all the elements and forces of your mind and personality must work together for the building of greatness in yourself.

In case you think that you have superior ideas, and believe that everybody should adopt those ideas, do not sidetrack yourself by ridiculing or criticising other ideas. Waste no time in trying to prove that the beliefs of others are inferior; instead, use all your time and energy in proving, through actual and tangible results, that your own ideas are in fact superior.

You know that real worth can and will prove itself to be worthy if given the privilege; but it is no sign of superiority to criticise or antagonize inferiority. The greater does not have to fight the lesser; it is only necessary for the greater to appear upon the scene, and no one will pay attention to the lesser any more.

In like manner, if you wish to attain to higher positions in the world, do not try to tear down

those who already occupy high places. Waste no time and energy in such efforts, because it is time lost and energy misdirected. Besides, any desire or purpose on your part to tear down any system, person or enterprise will tend, directly, to weaken and disintegrate your own mind.

Therefore, adopt the constructive attitude, and build yourself up more and more until you have made yourself worthy, not only of the higher position that you have in view, but worthy of still higher positions. And if you proceed in this manner, with unbounded faith in yourself and with invincible determination to realize the object you have in view, you will succeed just as positively as the rising of the sun.

CHAPTER IV

HOW WE GAIN POWER

THE idea that we must save ourselves, save our power, save our energies, is entirely too prevalent, and is founded upon the belief that our supply of everything is limited, therefore we must take care of it—save it. But to save power is to lose power; it is only the power that is used that is multiplied; it is only what we place in action that produces increase. To give ourselves is to develop ourselves more and more until we become practically limitless in capacity; to save ourselves is to limit ourselves more and more until our capacity has been contracted into almost nothing.

When power or talent is held back it becomes inactive, and all power that is changed from activity to inactivity is wasted. What we suppress we destroy; what we try to hold in reserve becomes dormant, and when any power or faculty becomes entirely dormant it usually requires years of daily effort to arouse it into action again. What is active in the human system now should be expressed and used constructively now; if we cannot use it to advantage in one way we should

turn it into a different channel and use it some other way. We do not gain power by hoarding power; hoarded power fritters away; we gain more power by putting to work the power we have; it is the full expression of power that draws forth more and more power from the limitless source of the great within. The same is true of ideas; the man who keeps his valuable ideas to himself will soon lose consciousness of the inner truth of those ideas, and will also lose his power to gain more of those ideas because, when ideas are suppressed, the faculty that discovers ideas becomes inactive.

The average person lives in the fear that he will do too much and weaken himself thereby; in consequence, most of his power is suppressed, and it is this suppression that makes him feel weak whenever he thinks he has done too much. When we work in the conviction that the energy we use generates more energy, we shall never feel weak; instead, our working capacity will steadily increase, and we shall be able to do whatever we are called upon to do; we shall have the power to do what we want to do, and our capacity will be fully equal to our ambition.

We must not conclude, however, from this fact that a person should do nothing else but work; there are only twenty-four hours in the day; seven

or eight of those are for sleep, and seven or eight for study, recreation and special enjoyment; but when we do work we should work in the conviction that we are generating energy faster than we are using energy. When we work we should give our best selves and our whole selves to that work, knowing that we are backed up by limitless power, therefore will become neither weak nor tired. When we work in this manner we will not only accomplish a great deal more, but our efforts will have greater worth, and we will enjoy every moment.

To live in the belief that you can do only so much, that you must be so careful with yourself and save as many steps as possible, is to make yourself weaker and weaker every day; it is to separate yourself from the greater powers within you and to impress your subconscious with the idea that you are weak, limited and insignificant. In consequence, the subconscious will cause you to become weak, limited and insignificant. The subconscious will cause you to be what you *think* you are. This is the law. Tell the subconscious that you are weak, and you will receive only a limited amount of weak power from the great within. Tell the subconscious that you are strong, and you will receive all the power from the great within that you can possibly use. The

subconscious will give you whatever you positively and ceaselessly claim as your own.

The man who is constantly watching himself so he will not overwork, feels overworked most of the time, while the man who goes about his work in the conviction that he has the power to do it all, never has occasion to think of the overworked condition. He feels equal to every occasion and enjoys it. He gives himself to his work—that is the reason why.

When we are called upon to do something more than usual, we should go and do it; we should give ourselves to it, knowing that there is no limit to the self we have to give. We should never think of extra work as a burden, nor should we feel that we must limit ourselves today so as to save energy for tomorrow. The best way to provide more energy for tomorrow is to use well *all* the energy we can generate today. Invest wisely what you have today if you would realize increase tomorrow.

To live in the realization that there is abundance of power where our present power came from, and that we can draw upon this great source for as much as we can use, is to place the system in that position where it will naturally call forth, from the layers upon layers of power that is latent within, all the energy that is required at

any time or for any work we may have in hand. It is the law that the more power we *use* the more power we generate; therefore it is not profitable to save ourselves, but it is profitable to give ourselves. There is a marked distinction, however, between *using* power and wasting power; a useful action draws forth more power while wasteful action does not, and the majority of the actions of the average person are wasteful; this is why his activity makes him weak when it ought to make him strong. To make every action useful, proceed to work, act, think and live in poise, and have greater things in view. In this manner the longer you live the stronger you become.

CHAPTER V

ON THE STRONG SIDE

THERE were two men engaged in the same work. It was a work that the world in general did not understand, and appreciation was tardy. This fact caused one of the men to complain. He said he could do nothing unless he was appreciated, and every time he was ignored by the prominent people of his time, he felt the slight most keenly. He thought his work was important enough and good enough to be recognized by all, even by the most exclusive. And he was right; but as that recognition was not forthcoming, his courage began to fail and his interest in his chosen occupation began to wane.

The other man went on doing his work, always trying to do his best. But he was not satisfied with simply doing his best; he was determined to do better and better. The fact that he received but little recognition did not disturb his mind. He simply said it matters not. To do my work is my mission; and I will not for a moment slight my mission. He knew that those who ignore good work today will be forgotten tomorrow,

while those who do good work today will be praised and remembered for centuries yet to be. And it is better to work for posterity than to work for the applause of those who know not a thing of worth when they see it.

Such were his thoughts, and with those thoughts he was encouraged to go on and on and on. Appreciation or no appreciation, he would be true to himself, true to his talent, true to his work. The result was that he did his work better every year. He wasted no time or energy in railing at fate, as did his disappointed friend, or in condemning the public for their lack of sympathy and appreciation. No, all of his energy was turned into his work, and all of his time was given to the doing of better and better work. Ere long he became so strong, and his work so excellent, that the public was actually compelled to give him attention. Then everybody discovered the genius and merit of this man; and the tide turned. Even the most exclusive were proud to be counted among his enthusiastic admirers, for the public had decided unanimously in his favor.

With the man who complained, however, things were different. Because he failed to be appreciated at the outset, he became too discouraged to do his work right; he used up too much energy in gloomy thoughts and depressing moods, and

could not improve. Instead of gaining ground he gradually lost ground until he was heard of no more. Instead of depending upon himself and his superior understanding, he depended upon the appreciation of a world which as yet did not know his merit and could not understand. He placed himself on the weak side of his fate and lost, while the other man placed himself on the strong side and won a glorious victory.

CHAPTER VI

THE SECRET OF DOING MUCH

If we wish to do more than the average, and we all do, there is one thing we must learn, and learn thoroughly; we must learn to leave each piece of work alone until we get to it.

It is well to plan ahead as far as possible, but we must not think of doing the work until the hour for that work actually comes around. For the fact is that it does not require nearly as much energy to do a piece of work as it does to carry it around on your mind until you can take it up.

The habit of carrying your work around on your mind for days or hours before you get to it, is one of the most wearing habits to which any one can be addicted. And it is not pleasant to admit that most people have it. But it is a habit that does not spell much work, efficient work, and a long life of enjoyable work. On the contrary, it is a habit that invariably makes for bungling work, much unhappiness, and the shortening of days upon earth.

Make it a point every morning to write out, in the main, what you have to do; in fact, make a

brief schedule for yourself, giving a certain amount of time for each part. Then take each piece of work in its order, and refuse absolutely to think of the others until you get to them. Concentrate absolutely upon the work in hand, giving your whole mind to it. When you are through with it, leave it absolutely for the time being, and give your whole attention to the next thing on the program.

This practice will in a short time train your mind to take each thing as it comes without giving unnecessary attention to what lies farther along; and it is remarkable how much we can accomplish in a day when we employ this method. And we never become tired because we carry no excess baggage on the mind.

The mind of almost any person has sufficient capacity to get through with an enormous amount of work without getting worn out; but all the energy of the mind must be employed in work; no part of it must be used in carrying around unnecessary burdens. But this is what most minds have to do.

The average man thinks over what he has to do during the coming week; then when he discovers the amount, he gets all worked up wondering how he is to get through with it all. Then he thinks some more about the thousand and one

things he has to do, and proceeds directly to pile them all onto his mind until he feels as if he were carrying around a weight of several tons. With this heavy burden on his mind he goes to work, and even before he begins he looks as if he were "all in." And naturally so because he has already gone through the entire week's work several times in his imagination.

He feels nervous and irritable; but his friends excuse him on the grounds that he has so much on his mind; he is such a busy man. They would be kind if they told him to "unload." The mind was not made to carry burdens. Paper is cheap, and stenographers are not expensive. Then why could not all those things be placed on paper where they could be considered in their natural order. That would be the sensible way. Then the mind could be used in working out ideas, which is its true function; and all the energy of the mind could be reserved for actual work.

The most brilliant minds and the biggest minds are invariably free from the habit of carrying burdens. That is one reason why they are big and brilliant. They use their energies for work and growth, and not for the tossing of mental baggage backward and forward all day long. Such minds are free to think, to study, to plan, to execute; and they are never weary. They

are always alert, alive and happy; they have no burdens to carry; they are not weighted down with the thought of the work of next week or next month. They cross no bridges until they get to them; they do not sell goods, with their minds, a week ahead of time; and they do not dictate tomorrow's letters in their imaginations today. They are absolutely free from such habits; and to be free from such habits is worth a fortune to any man.

Most people think that when they have responsibilities they must carry them all on their minds every minute. But responsibilities are not to be "carried"; they are to be met and solved. To carry them around on your mind is useless; besides, such a practice will so weary your mind that you cannot think clearly enough to meet or solve anything. If you have responsibilities, and we all have our share, file them where you can get at them when their turn comes; but do not load them onto your mind. Your mind is not a cart horse nor a pack mule. Please remember that, and never use it for such purposes any more.

Make up your mind to this, that hereafter you will leave each piece of work alone until you get to it; you will plan for it and prepare for it, but you will positively not carry it around on your mind in the meantime. Then absolutely refuse

to have any mental burdens whatever; it is a practice that helps no one and harms every one. When problems come up, meet them in their turn, as well as you can; but never give them a moment's attention until their turn comes.

Deal with the day's work and the week's work in the same way. Take each thing as it comes, and give it your undivided attention. Thus you will be able to give justice to everything, to do everything well, to accomplish twice as much as before, and improve constantly; for the mind that works in this free and wholesome manner will grow and increase steadily in capacity and power. All mental confusion will be avoided; you will not be thinking of a dozen things at a time, scattering your forces everywhere; your mind therefore will have more strength and force to it; thinking will be clearer; mistakes will be reduced to a minimum, and the joy that you get out of your work will be multiplied many times. This new way, therefore, is certainly worth trying; and among the many things that lead to efficiency, this is one of the most important.

CHAPTER VII

THE GOOD CHEER ATTITUDE

If we would attain and achieve to the greatest degree possible, we must think and work in the optimistic attitude; but it is very important to realize that the mere fact of being optimistic is not of much practical value; in other words, it is not sufficient to simply say, think or feel that things will come out all right. We must also do something tangible to make things come out all right.

When we simply hope or believe that things will change for the better, we are not using our real power directly in producing such a change. Hope is passive, and may mean well, but to change fate, something more is needed besides good intentions.

The proper course to pursue is to turn hope into faith and combine faith with work. Then we may proceed to change conditions, circumstances and things as we wish them to be, which we can; for the fact is, that he who combines the highest faith with the greatest ability and the most thorough work may reach any goal he may have in view.

We know that the average optimist is simply a prophet of better times; but that is not sufficient. We must do something to make our predictions come true; and again we can.

Considering the psychological side of the subject, we realize that when the outlook is bright, then a real opportunity is at hand; but opportunities do not materialize into tangible results unless they are acted upon with ability and understanding.

We may realize that the view looks bright, and that present indications are full of promise; but such indications must be developed and turned to good account before other promises can be fulfilled.

In practical achievement, we may give expression in word and thought to the hopeful and the promising, but our expression in this regard may become empty words merely that have no power one way or the other. However, no effort can act to the best advantage unless it is expressed through an optimistic attitude. Under every circumstance it is live optimism combined with real live doing that produces the greatest results.

We understand perfectly that the pessimistic attitude will darken the mind, lower the quality of intelligence and mental power, and cause the forces of the system to be wasted or misdirected.

We can, therefore, under no circumstances, permit pessimism to enter the mind, however unpromising the future may seem to be.

It is also true that the pessimist will make far more mistakes than the optimist, other things being equal, because the former lives in what we may term the lower story of the mind, while the other lives in the upper story; and we know that there is always more light in the upper story of the mind. The view is larger; the quality of intelligence finer; the judgment is better; the understanding is more exact; the actions of mind are more rapid; and thinking is more harmonious and clear.

We have learned through actual observation that when a real optimist is inspired with a strong, persistent desire to make his brighter hopes come true, he will positively succeed in reaching his goal; and the reason is that the optimistic attitude is always a superior attitude. It is an attitude of finer intellect and more power; and when such qualities are turned into real constructive action, we can well imagine that exceptional results must follow.

When we face the light of a brighter future, we will naturally feel optimistic; but if we are not moving directly towards that light, with all the

power within us, we shall not have the privilege of enjoying that brighter future. The average optimist always *does see light ahead;* but in too many instances he is merely standing still. Life may for a time look rosy and he may feel hopeful; but if he is standing still he will not share in the good time coming that is just a little farther on.

To see the light of the greater future is the first essential, but we must also supply the second essential; that is, to move steadily and surely towards that light. The optimist worth while, therefore, is the optimist who can see better things, and who is also doing something to make things better. The prophet that is deserving of honor, even in his own country, is the prophet who makes his own predictions come true.

We know that any mind can have visions of the new, the beautiful, the ideal; but it is the mind that makes these ideals real that will command the regard and the attention of the world. It is such a mind that will attain and achieve to the greatest degree possible, and also render real service to the race.

When we consider the optimistic attitude in connection with practical life, we find that in every vocation, optimism is an advantage, while

pessimism is a direct disadvantage. The pessimist confuses his mind and wastes his energy, while the optimistic, by rising into superior states of mental action, will clarify his mind and increase both the force and capacity of his energy.

The pessimist is always meeting ill-fortune, because his mind is so dark that he cannot see clearly where and when to act. The optimist, however, is always meeting good fortune, because his mind is higher up in the scale of thought and intelligence. Accordingly, he can see what is going on in the world, and will, even unconsciously to himself, do the right thing at the right time.

When we consider the possibilities of this age, there are few things that are of more importance than this, that the best minds in the world are almost continuously animated by the optimistic spirit. They refuse to speak or think of the dark side; and they concentrate attention continuously upon the greater attainments we all have in view.

However, in addition to this attitude, we must work in a decidedly practical manner. It is not sufficient to see the greater possibilities of life, or keep the mental eye focused upon the brightness of those greater possibilities. We must also proceed with all the power, life, thought and action that we possess; in other words, *combine the op-*

timistic attitude with good work—living and thinking in the upper story while turning on the full current of talent and ability wherever we may express ourselves in the work of the world.

CHAPTER VIII

BUSINESS MEN ARE HUMAN

When we are dealing with business men and the business world, we are not dealing with a cold, heartless proposition as so many suppose. The business world is conducted by human beings, and all human beings have feelings, although such feelings are not always aroused in the same way in each particular case.

Human beings invariably respond to kindness, to politeness, to reason, to fair treatment; but you must know the nature of each individual you deal with to get such response. That is why the psychology of business is, without doubt, one of the most important subjects that business men can study.

What we want in the business world, is results; and we want those results without depriving any individual of the chance to get those same results if he so desires. And to the end that we may get results, we must know how to deal with the chief factor in the business world—the business man.

Go into the business world with the idea that it is all a heartless proposition, and you approach

everybody as if you were more or less of an intruder. You impress everybody with the feeling that you are an iceberg, and they naturally turn their cold side to you for self protection. The result is that you will find it difficult to get what you went for.

On the other hand, if you enter a business house, knowing that it is managed by human beings; that those human beings have feelings just as you have; that they love in the same way that you do; that they have just as much sympathy for others as you ever had; that they are not absolutely engrossed in business every second, but frequently, during business hours, turn tender thoughts towards home, mother, sister, wife and children; that they appreciate kindness, and are just as ready to give it as you are; that they are so thoroughly human that they can hardly help favoring the man who smiles sincerely, kindly and feelingly, and who always brings politeness, fairness, honor and principle with him whatever the transaction may be—enter a business house with these facts in your mind, and you will be received in a far different manner. Your proposition will receive immediate and courteous attention, and you could not wish for better treatment.

Show the business world the human side of

yourself—not the weak, begging-for-favors, sentimental side—but the strong, tender, kindly, sympathetic, appreciative, manly side, and ninety business men out of every hundred you deal with will show the same side to you. And whatever they can do for you, they will not only be glad to do, but will derive genuine pleasure from every moment employed in waiting upon you. The reason is they are human beings, and you have approached them as human beings, not as heartless machines.

We frequently wait upon people whom we are sorry to send away when the transaction is over. And whenever we can, we give them twice as much time as necessary. It is such a pleasure to have them around; we wish they would not go so soon. They brought their human side, and they have touched the human side in us.

In dealing with all kinds or grades or classes of people, we shall find that we secure the best results, both for ourselves and for them, by dealing with them through the human side. But in this connection we must avoid the sentimental. Manly men do not care for cheap sentiment, but they respond invariably to the human element, when that element is tender and strong.

The same is true of all grades of men and women. There is a finer something in human

nature and in human conduct that appeals to us all—that awakens and calls forth the best in us all; but that finer something must not be tinctured with "business philanthropy" or "charity for effect." The better side of human nature does not want charity, and justly resents the cheap sentiment that nearly always goes with charity. And when large business houses begin to launch huge philanthropic efforts among their workmen simply because the business may be "promoted" thereby, they are appealing to the cheap and the weak in human nature. They are approaching the "tin can" side instead of the "iron and steel" side in the character of their men.

We hear much these days about "welfare work" in large manufacturing and commercial establishments; and some of this work is commendable; but when all is said and done in this connection, we find that the greatest welfare of all would be to pay every man every cent his work is worth. Most men would ask for no other welfare than this. They want what is justly coming to them; and they also want the freedom to use their own according to their own pleasure.

When we appeal to the human side in the business world, we must not appeal to the weak or the sentimental side. It is the strong side, the tender

side, the wholesome and sympathetic side, the side of genuine manhood and noble womanhood to which we want to appeal. And this appeal must not be for effect, or it will lose its effect.

Be manly because you feel manly. Be kind and sincere because you feel kind and sincere. Be tender and strong because you feel tender and strong. Awaken the human element in yourself, and give this element such genuine and constant encouragement that it becomes a leading factor in your active, working-day self. Then give this element full right of way in all your business transactions. Thus you will call forth that same element in the business world; you will receive courtesy and consideration, and the best of attention wherever you go; and your business dealings will not only bring greater results to everybody concerned, but also greater pleasure to everybody concerned. You will have touched the finer something, that something in human life that makes everything more worth while.

CHAPTER IX

THE MAGIC OF SINCERITY

In the business world no man can be strictly independent. In fact he does not want to be if he really understands his business. He knows that we are all dependent upon each other for everything we need or desire; and that we must, in order to supply our needs and desires in a satisfactory manner, recognize that dependence in its true light.

There has been such cheap sentiment expressed in connection with the term "brotherhood"; but, regardless of that, the term stands for something vital in every world, not excepting the business world. Good business men know that there exists among them a silent, unorganized brotherhood that asks every man to serve his fellow-men in the very best manner he knows how. He cannot assume an independent air and declare, "I am here to sell; let those who want my product come to me; I will not induce them to come, nor will I lose my independence and sense of superiority and become a servant to them when they do come."

The man who feels this way, and there are many would-be business men who do, is "off his trolley," so to speak; he is no longer in touch with the live current of industry. He may move forward for a time by the momentum of past force, but he is no longer moving by the force of the main current; and therefore will come to a standstill before long.

The only trolley through which you can connect with the live wire of industry, is composed of "excellent service." And to use this trolley at all times you must actually become the "servant" of every man who comes to do business with you. You must show him every attention and courtesy as if he were a king and you an obedient subject. Thus you will prove that you belong to the "brotherhood"; besides, he will do business with you. He will also come again; and he will tell his friends.

The cynic may declare that this attitude of the servant, assumed by so many business men is a mere posing for effect, "just to make the customer feel flattered and give up his money." But here we meet a fine point in the psychology of business. And we must consider it well. If you are "posing," you are not sincere in your effort to serve. And an insincere mind is out of tune with itself. It rings false every time. The man

therefore with such a mind will make sales only to the weakling—the man who can be blinded by soft words while in your presence, but who will despise you the moment he has gone from under your influence. Accordingly, he will never come back, and will tell his friends not to go near you.

Another thing to remember is that the man who is insincere, or who gains his point through the "game of bluff," is not in touch with the main current. Such a man is not "a force" in the business world, and can last but a season. Then he will be found out, and will have to change his name or go to work in the street. In any case he is never a success, and all he can teach us is, not to do as he has done.

The man who is a force in the business world is the man who is sincere; who feels deep down in his heart that he wants to serve the public well, and who actually feels it a privilege to become a "servant" for the time being to every man who comes to do business with him. He carries no independent air; he does not make you feel that he is a commercial king and you a mere trader from the country. On the contrary, he makes you feel that you deserve all the attention that the whole establishment can give you, even though you spend but a quarter. And he does not pose for effect. He really feels that way.

He belongs to the "silent brotherhood" in the business world; a brotherhood that is composed of all such business men who can sincerely become servants to every person with whom they have dealings.

It is this that makes them successful; it is this that keeps them in contact with the "main current"; it is this that acts just like "a magnet" attracting the public. And so powerful is that magnet that it will bring great success in nearly every instance, even though many mistakes be made along other lines. But wherein do we find the real secret of its remarkable power? Simply in this, that the man behind "the magnet" sincerely feels that he wants to become your servant whenever you two have dealings together. And more than that; he wants to serve you better than you were ever served before. He acts upon the principle that nothing is too good for you. And he not only does his best to carry out this principle, but does so sincerely. That is why you go to do business with him; that is why you tell your friends. And the man who tells his friends is the best advertisement on the face of the globe.

CHAPTER X

IT PAYS TO LOOK WELL

To be able to do your work well is not sufficient. You must also look well. Your ability is important; but your personal appearance is none the less important. You have gone a long ways when people say that you can make good; but you have gone all the way when they also declare that you look good.

We learned a few decades ago that, "handsome is that handsome does," and we accept this as far as it goes, only it does not go far enough. In fact, it enters merely the vestibule of the idea we have in mind. The wide awake today are not satisfied with merely producing the handsome; they also want to be the handsome. And there is a deep psychological reason why—a reason that is not based upon vanity, but upon the basic principles of higher attainment and superior achievement.

The dressmaker should be as attractive as the gown; the artist as wonderful as his picture; the song-bird as lovely as her music. The cause should, in no respect, be inferior to the effect, with the emphasis of the "in no respect." The

creator should be greater in every respect than the thing created. This is the new doctrine in the world of accomplishment; and it is a doctrine with a great message.

The desire to be attractive is a noble desire, and should be given the freest expression together with the widest encouragement; but this desire we may lay aside for the present; it does not concern us in our study for the moment. We are not dealing just now with personal pleasure, but with practical results out in the world. And in that world we now realize that personal attractiveness plays a part that is anything but insignificant.

We have in recent years learned to see this subject in a new light. An attractive personality is no longer a luxury; it has become a necessity. And if we look about and observe what is going on in the world we will discern the reason why. Somebody at a certain time in a certain place received a revelation bearing on this subject. It might have been a captain of industry dictating to his two hundred a month stenographer. And the revelation was to this effect, that personality added to efficiency makes efficiency doubly efficient.

Good news travels quickly. The revelation was noised about. Business men who think soon

saw something worthy of more thought; and presently the revelation became the common property among all who have eyes to see. Add personality to efficiency and you increase practical results anywhere from twenty-five to one hundred per cent. And sometimes more. But you want to know why. Then consider a few facts with which we all are familiar. Take note of your daily observations in this regard; you will soon have more arguments in favor of the new doctrine than you can carry with you.

In the first place, why do you prefer the society of men and women who have personality and personal attractiveness? Why would you rather associate with such people, work with such people, live with such people? If you had your preference, and other things being equal, you would, in every instance, select, for your business associate or friend, the man with the finest and most highly developed personality. And there is a deep psychological reason why.

For the same reason, you would select for your friend or for your wife, the woman with the most charming personality, other things being equal. And in fact, if other things were not equal, an attractive and finely constructed personality would make up for a multitude of defects and shortcomings. But what is the cause of such an

attitude? If we are intelligent, and most of us are, we must have some genuine reason for our choice. We do not always act blindly when we prefer this and reject the other. Possibly our real reason may be so deep-seated that we have never discerned it clearly or defined it definitely.

However, one thing is certain, and it is this, that if intelligent men and women continue to choose certain things in preference to all others, we may know that they secure important results from these certain things—results that they would not secure otherwise. Therefore, if you prefer to work and live with people that have personality, it is clearly evident that you secure results of special value through such association. And although you may have made no attempt to analyze those results, still you know that you get something that has more than usual value to you —argument enough to begin with. And the practical world is looking for greater results, even though the causes for such results may not be clearly defined.

If a business office can increase results twenty per cent by having in that office only men and women who have personality as well as efficiency, then that office will employ such help exclusively. If a mercantile establishment can sell more goods by having personality as well as efficiency back of

every counter, then such a working force, and such a force only, will be selected. If those greater results can be secured in that way—and all wide awake business men are aware of the fact—then the idea will be adopted without opposition whether or not the real psychological reason be understood.

However, we all shall want to know the real reason before we proceed very far with any plan or principle; we all seek "inside information" sooner or later on every subject that concerns us vitally. And here is a subject that does concern us vitally. But while we are giving the subject deeper thought we may continue to make our observations everywhere in the world's work. We shall discover on all sides that personality does have real, practical power.

To consider further your own feelings and preference in the matter, would you, if you were a business man, select a group of unattractive stenographers when you could secure a group with fine personalities who were equally efficient? And if two salesmen should call on you, the one having a powerful personality and the other the reverse, would you not prefer to do business with the former provided his prices and goods were the same? Indeed, yes; but what is your reason?

Why do intelligent people dress in their best when going in search of a position? And why does the best looking girl and the cleanest looking man get the position, provided they prove they can do the work? If it pays to look well when in search of a position, might it not also pay to look well while working at that position? Is there something about cleanliness, neatness, attractiveness and personality that will cause everybody in the room to think better, to reason more clearly, to form better ideas, to express more quality in their work, to be more painstaking, or to concentrate upon the finer, the better and the superior in themselves and in their work? In other words, will personal attractiveness in the people you work with or live with, tend to draw forth the best from you? Will such associations raise the standard of your thought and improve the quality of your ideas? If so, you will find it profitable to employ only help that can furnish personality as well as efficiency, even though you increase their pay fifty per cent or more.

To all such questions, however, there can be only one answer, and from this answer two important facts arise: First, that it pays the practical business man to employ only men and women that have personality; and the finer and more attractive the personality the better; and second,

it pays everybody, in the business world or in the social world, to have personality. Personality will increase results anywhere in the business world when combined with efficiency. And when combined with intelligence and character, it will bring anything desired in the social world.

Understanding these facts, why have we not given more attention to the development of personality? And why do not the majority give just as much thought to the science of looking their best as they do to the science of doing their best?

Possibly the reason is that it seems more difficult to develop personality than it does to develop efficiency. But this need not necessarily be true. Besides, the development of personality has become indispensable to all who have the high mark in view. Therefore, we cannot afford to think of difficulties; we must do what we want to do regardless of cost or effort.

In our enthusiasm for personality, however, we must not give efficiency second place. It is the ability to do good work that must always come first; but when you add to this an attractive or powerful personality you practically double your earning capacity; and you make yourself many times more desirable as a companion, associate or friend.

Wherever we go, in the business office, in the

sales room, behind the counter, at the desk, in the school room, on the lecture platform, on the stage, before the screen—everywhere we note that personality, when added to efficiency, makes efficiency doubly efficient. And one reason is this, that personality causes the force of efficiency to go much farther. Personality always makes a powerful appeal; and it is personality that speaks first, that gets in the first word; and if that first word produces a splendid impression, as a fine personality always does, we have won ninety per cent of the victory.

Then there is another reason. Personality is always an inspiration. It gives efficiency the desire to become still more efficient. It is a powerful spur to greater effort and finer work. It tends to make everything look more worth while. And how persistently we work for the greater goal in view when we can see, with our own eyes, that every ambitious effort is thoroughly worth while.

When we can look upon our own achievement and declare, "What a piece of work," then the whole scene changes; all thought of drudgery or difficulty disappears; every effort becomes a pleasure, and constructive endeavor becomes a privilege beyond the power of words to laud or describe.

And when we look upon a highly developed personality—a personality that is attractive, powerful, fascinating, inspiring—when we look upon such a personality we instantly declare, "What a piece of work." We behold with our own eyes the finer touches of creative power—the superior product of life, thought and endeavor. We discover what really can be done through training, cultivation and development. And however much we have tried before, we will now try a thousand times more.

CHAPTER XI

TALENTS RESPOND TO PRAISE

In many respects our mental talents are like people. They do their best when encouraged and their worst when discouraged. Continue to find fault with a man and he will become less and less efficient. Discourage a man every day in the year and he will put forth less and less effort, until he becomes an automaton, and a very ordinary one at that. But change your tactics by giving him all the praise and encouragement that you can without becoming insincere. Overlook for a time his weaknesses and commend him for every good quality he may possess. Then note the difference. You have aroused the best that is in him, and you have not only made him happier, but you have spurred him on to more work and better work. Continue this method with good judgment and within reason, and you will increase permanently that man's efficiency to a remarkable degree.

The same is true with regard to talents and faculties. They weaken under condemnation or neglect, but they strengthen under praise, encour-

agement and appreciation. To illustrate: Take a student of music. If she constantly finds fault with her musical faculties by repeatedly saying that she does not have any musical talent, that she will never learn to play, that she will never learn to sing, that her taking lessons is all a waste of time anyway—what is she doing but placing a burden of depression upon her musical faculties? In brief, she is holding back her best talents because she does not believe she has any talent, and as her expression of what talent she does have is weak, limited, half-hearted, it is evident that her progress in music will be slow and entirely unsatisfactory. On the other hand, let this same student think that she can. Let her give silent credit to every sign of talent that appears as she continues her studies. The difference in results will be great indeed. If she thoroughly believes in her musical faculties and always expects them to do their best, they positively will do their best; and every faculty that is permitted to do its best will not only do well but will continue to do better.

Never speak of any of your faculties as being poor or ordinary or useless. Think of how you would feel if you were told every day that you were useless, and how you would feel if you were constantly spoken of in such a manner. Then consider how such a feeling would affect your

ability, your faith and your self-respect. You know that such treatment would finally crush everything of worth in your nature. But such treatment has the same effect upon your faculties, and there are very few who do not treat their faculties in that same inhuman manner. If you cannot speak well of your faculties, simply say that you know they will do better, and think this with all your heart and soul. Say to yourself a hundred times every day. "My talents are all right; they are doing their best; I know they will do better and better; I know they will because they can." Such expressions and thoughts tend to stimulate mental action, and invariably lead to more efficient action. Whenever any faculty has done well, give it all the silent praise that you can possibly feel, and mean it with all your heart. There is a psychological process in this that is extremely important. But when a faculty fails, do not find fault. Fault-finding is always weakening. Simply think better next time, and be determined that such shall be the case.

To praise and encourage your faculties is to give them more life, more energy, more push and more enthusiasm for greater effort. In brief, encouragement and appreciation are elevating and inspiring and tend to arouse action toward higher points of efficiency. Fault-finding, dis-

gust and destructive criticism, however, always have the opposite effect. They retard or hold down the mind to such an extent that if practiced constantly will cause results to dwindle to less than one-half.

Think of your faculties and talents as your life-long associates in the work you have undertaken to carry through. This will promote mental harmony, and harmony of action always increases results from ten to one hundred per cent. Then remember that when those associates are constantly encouraged and thoroughly appreciated, they will do both more and better work. It is therefore the height of wisdom to give them this encouragement in the fullest measure possible, as it is results that you want in quality as well as in quantity.

When we form the habit of giving our talents encouragement through every expression of thought and feeling, we shall find that all our mental tendencies will become more constructive. Every action and attitude of mind will become imbued with the spirit of progress and growth, as our whole mental makeup will become alive with the desire to work for greater things. And when the mind enters that condition we have taken a most important step in advance. In fact, we have entered the most direct road to the goal we have in view.

CHAPTER XII

THE FULL POSITIVE ACTION

WHATEVER our object may be we should aim to use every part of the mind in such a way that neither energy nor effort is wasted; and one of the greatest essentials in this connection is to train the mind to be positive in all its actions. Positive actions, however, are not forceful actions. They are not actions that are driven or compelled, but actions that are imbued with a purpose and with a full determination to carry out that purpose. The positive mental action always does something. Therefore such an action can never be wholly wasted effort. It also tends to produce growth as there is an expansive process connected with positiveness that promotes enlargement and that widens the range of action. Negative actions, however, always retard growth and invariably cause most of the energy applied to be wasted. Though this is not all. If a certain faculty is permitted to act in the negative attitude for a considerable length of time it will become practically dormant.

Whatever you think, plan or desire, give firm-

ness and determination to that thought and feeling. Prompt the mind to move positively in the formation of that plan or the expression of that desire. Do not permit uncertainty as that attitude of mind invariably regards or disturbs mental action. And have no fear as fear is the chief cause of all negative mental states. Give a deep, calm, full and strong feeling to every action of the mind, and every action will become positive. The importance of positive mental action is found in both the increase of present results and in the steady increase of ability, so that there will be even a greater increase of future results. The more positive your mental actions are the more of your mental capacity you put to work. And as development always follows constructive use, the development of your faculties will naturally be prompted through the same process. The more you use of the force that is in you the more you develop all your powers, and if such development continues for a reasonable time rare talents and even genius must follow.

Among the strongest of the positive forces in the mind is the power of ambition. And the power of this force to fire the mind with irresistible desires for attainment is not its only power. Ambition when strong, full and determined, can aiso build up that faculty through which its own

purpose can be realized. In fact, it is doing this in most ambitious minds, and that is one reason why such minds usually accomplish what they undertake.

If it is your ambition to become exceptionally successful in business, the positive actions of that ambition will tend to build up your business faculties, especially if your ambition in that direction is very strong and continuous. The same is true with regard to every other line of ambition; but this law does not as a rule work as fully as it might, because in most minds, ambition is very strong only at times, and in the majority it is rarely continuous. To secure these results, however, the power of ambition must not only be continuous, but must be as strong as it possibly can be made.

If there is something that you wish to accomplish, and you feel certain that you have a talent in that direction, proceed to become more and more ambitious in that direction, and as you express your ambition, your thought and your feeling, think of that faculty that you will have to use in realizing your ambition. That is, if your ambition is to become a great inventor, always think of your inventive faculties whenever you are alive with the force of that ambition. By doing this you turn all such efforts into that faculty that

you wish to build up; and if this process is continued, that faculty will finally become sufficiently developed to actually express inventive genius. The same method may be employed along any other line with the assurance of great results if faithfulness and perseverance are maintained.

According to this law—and it is a law that works perfectly in every case—the force of any ambition has the power to make its own dream come true; but if it is to exercise this power, the ambition itself must be made as strong as possible. If your ambition along a certain line is very strong, or better still, tremendously strong, you need not wonder if it will ever become true. Continue to maintain your ambition, and all the other actions of the mind in the positive attitude, and your future is assured. The full positive action of the whole mind will prove a wonder-worker if applied according to the foregoing principle.

CHAPTER XIII

VIRTUES OF PERSISTENT DESIRE

THAT we always get what we wish for if we wish hard enough is literally true, and the law through which it works is very simple; but before we can begin to apply it we must first know what it is that we actually want. We must decide positively in this matter, and there must be no doubt whatsoever as to what we do want. So long as we are uncertain as to what we want we cannot desire persistently what we want; and what we do not really desire we cannot expect to receive.

You can work only for that which you desire, and the more persistent your desire, the better your work, because the force of such desire tends to arouse into action the best that is in you. You can be your best only where you desire to attain and achieve; and wherever your desire is directed there your faculties and powers will naturally proceed to act. And when this desire is full, strong and persistent, all that there is in your faculties and powers must of necessity act. Results will therefore be greater in proportion; and

we conclude that, other things being equal, the greater our desire to secure certain results the more ability and power we will put to work to produce these results.

The money-making faculties in every mind have enough power within them to produce all the wealth any one may need for perfect comfort, and more. But in the average mind those faculties are only partly alive. Although most people desire to make money, their desire in this direction is not persistent; it is not strong enough, deep enough and full enough to arouse to action all that is in those faculties. The same is true with regard to desires along almost any other line. In the first place, most desires are superficial; they do not go into those greater depths of life where they can arouse the undercurrents; and it is the undercurrents that do the work. In the second place, most minds constantly change their desires; whatever they want today they do not want tomorrow; and most of the time they are uncertain.

This is the law: When you desire certain things with all the power there is in you, the force of that desire will arouse those faculties which can produce what you desire. If you desire to make money, the force of that desire will arouse the money-making faculties in your mentality.

Those faculties will therefore become more efficient in the science of making money, because faculties that are aroused always do their work many times as well as those that are mildly active only. The same is true of any other group of faculties. They all increase their efficiency and working capacity when aroused by the force of persistent desire.

You can get what you want only by doing something to produce it. And in order that you may do that something so effectively that results cannot fail to follow, those faculties through which that something is to be done must be fully alive; that is, they must be put to work with their full capacity; the full current must be turned on; and this persistent desire can do in every case.

You wish hard enough when the full current is turned on; that is, when your desire for what you want is so full and so strong that those faculties that can produce it are aroused to the greatest possible degree. And here we must persist with full force. But at this place too many minds change purpose, so that when the power of a certain desire becomes sufficiently strong to produce results, it is dropped, and some other desire invited to take its place. In consequence, what is begun is seldom finished, and what is desired is seldom secured.

When a certain group of faculties is constantly being aroused by persistent desire, those faculties will not only work to full capacity but will constantly develop both ability and capacity. All things are developed through use, but that use must be full, strong and effective, and not occasional, helter-skelter and half-hearted. As those faculties develop, they will gain sufficient power to produce what you desire, and will work out the best ideas. In other words, they will find both the ways and the means to secure what you want and the power to carry out those ways and means.

To desire certain things with continual persistence is to cause the whole mind to be ever on the lookout for those things. In consequence, we shall discover many ways and means to realize our desires that we never dreamed of before. In fact, our eyes will be opened to every opportunity through which we may find or produce what we want. We shall, accordingly, meet circumstances that will be to our advantage, and people who will become instrumental in serving us in many ways while we are pressing on toward the great goal in view.

The effect of persistent desire is first to awaken a keener mental perception. Frequently this is sufficient to open our eyes to the path that leads

to the heart's desire. But as persistent desire continues it will arouse those faculties that can produce what we desire; and later it will further develop those faculties so that we shall not only secure what we originally wanted, but much more. No matter therefore what we may desire, we can secure it through persistent desire, provided we continue that desire until what we wanted has actually become our own.

CHAPTER XIV

DEMAND MORE OF YOURSELF

To illustrate the idea we have in mind, we will suppose that you entered a responsible position some time ago, a position that you were thoroughly competent to fill at the time, but find yourself in a perplexing circumstance just now, due to the fact that the responsibilities of that position have recently doubled. The problem is what you are to do. Should you try to hold on or should you give up for fear you might fail completely?

To answer this question, we will turn our attention to some of the leading characters in history. Most of them met, several times in their careers, the very circumstance you are in now. And what did they do? Some of them gave up, while others went right on, determined to meet and master those greater responsibilities. Their declaration was, "I must do it." And whenever we proceed fearlessly and positively with the feeling that we must, we usually get safely through.

It is surprising how much a man can do when he feels that he has to do it; and it is equally sur-

prising how many difficulties he can handle or overcome when he feels that he must. The reason is that when we feel that we have to do a thing our demands upon ourselves are so deep that they go to the very depths of all there is in us, and so strong and determined that they arouse to action the all that is in us. Thus the necessary power, capacity and endurance is brought forth, and we are able to do what we feel we have to do. Then it must be remembered that we can hold on ten times as long when we refuse to give up. And when we feel that we must, no thought of giving up can enter the mind for a moment.

The fact that we can bring forth the all that is in us by demanding more and more of ourselves, or by giving ourselves more and more difficult things to do, and then proceed with the feeling that we have to do it, proves how greatness may be naturally acquired. In fact, some of the greatest men in history became great in just this way. Greater responsibilities arose in their positions, and in feeling that they had to meet and master those responsibilities, they drew forth latent powers and dormant faculties; in brief, the all that was in them was called upon to act, and act with full force and capacity. The result was that the greater thing was done, and the man at the helm grew greater in the doing.

Continue to demand more and more power, more and more ability, more and more capacity and endurance from the depths of your own life, day after day, month after month, year after year—continue this demand ceaselessly, and feel with all the power of your soul that you have to have it—the results are inevitable. You simply must become a greater and a stronger man every year; and in the course of time, you will have changed so absolutely that no one could say positively it was the same man. Whereas in the beginning you might have been a pigmy, now you have become a giant.

We all have a great deal of power, both in mind and personality, that never has been called upon; besides, the human mind is so constituted that it will constantly enlarge itself to meet greater demands. The size of the mind is not fixed; nor is the size of any faculty fixed. The fact that your mind is small today proves nothing with regard to its future. Even though your mind may be the smallest of all at present, it may become the largest of all in the future.

Demand more and more of yourself, and you will not only call forth all that is in you now, but you will constantly enlarge your mind; and as this enlargement may continue indefinitely, there is no ability or mental capacity toward which you may not aspire.

When you meet harder work and more difficult problems, do not complain; do not give up. It is an opportunity. Resolve to make good, and demand more and more of yourself until you are able to make good. Give yourself greater and more difficult things to do every year; then demand of yourself the ability, the capacity and the endurance to see them all through. Feel that you must. Glory in greater responsibilities; and if they do not come, make them yourself.

CHAPTER XV

WHAT MAKES MEN GREAT

To men and women of ambition there is nothing that is more attractive than the force of greatness; nothing more inspiring than the deeds of greatness; nothing more desirable than the acquisition of greatness.

To men and women of every description the presence of greatness speaks invariably in the language of power; and therefore greatness in any form, by making its own demands, may secure almost anything desired. It is only when the great man seems to have fallen one or more degrees that the world turns aside; but never so long as the lofty position is maintained.

To the majority the possession of greatness appears to be a gift; and the belief that "the great are born that way" is a belief that has been abandoned only by the few. However, it is a belief that is gradually losing ground as the light of real knowledge is rising in the firmament of human understanding. We are now beginning to learn that greatness is not a special gift inherited from

certain ancestors, but is *the direct result of certain efforts on the part of the individual.*

There are many who are born with exceptional talents or tendencies; but even such talents do not culminate in greatness unless developed and applied through unusual individual effort. And that same effort if applied in any mind would produce almost as remarkable results.

When a child appears to have special talent, we give that child special attention; we expect wonders from that child and give him every possible encouragement and assistance. And to all other children we give only average attention or none whatever. But the fact is, that if we would give the same attention, encouragement and assistance to every child that we give to the precocious child, we would find that a remarkably large percentage among so-called average children would develop unusual brilliancy, talent and power. And there would only be a scattering few who would not respond. The same is true of young people in any stage, or of men and women of any age; that is, any mind, regardless of years or previous development, if given exceptional attention and encouragement, would develop the forces and elements of greatness to a wonderful degree.

The principle that we wish to emphasize is

this, that greatness in itself is the result of individual effort. And although a few may be favored by birth or parentage—the more we are favored from any source the better—nevertheless, a certain mode of action or individual effort in any mind will develop greater capacity and brilliancy, and finally greatness, in that mind.

Proceed from this moment on with a certain mode of individual effort, and you will steadily and surely approach greatness; and the more advantages you have, either from parentage or education, the more rapidly will you advance, and the higher will you go in the scale. But first and foremost, and all the time, it is your own individual effort, applied in a certain way, that will constitute the real secret whatever the circumstance may be. And the individual effort to which we refer is the use of the mind in creative work—using the mind, in any field, to plan, construct, build, improve, think out, work out, develop, imagine, originate.

Any constructive or creative effort on the part of the mind will develop the capacity, the power and the brilliancy of that mind; and when such effort becomes extensive, and is expressed with exceptional force, determination and enthusiasm, the development of the mind will be rapid and remarkable.

When we read of the rapid rise of certain men, we may know, barring a few exceptions, that such men literally plunged into creative work on a large and wonderful scale. They took up work where the mind was constantly called upon to think out the difficult, the unusual, the extensive, and frequently, the extraordinary. And such effort makes the brain and the mind grow with leaps and bounds. The creative brain grows and develops; and the creative mind gains depth, width and height, expanding in every direction, reaching out toward the great and the wonderful in every sphere of thought and action—literally taking wings at times, mounting to the lofty heights of superior genius and power.

The brain that merely follows routine will remain as it is from year to year; and the mind that works only with systems developed by others, will continue to be a small unproductive mind regardless of advantage or opportunity. The mind that follows faithfully the beliefs or methods of others will never develop greatness, for such a mind does not grow in the least. Nor is there any hope, in this regard, for the mind that works automatically at the same systemized routine every day in the year.

If you would develop the brain and expand the mind, you must work out the difficult, think out

the new and the extraordinary—use the faculties of imagination and originality in every direction possible, and upon the largest scale conceivable. And if you cannot find such exercise for brain and mind during your hours of work, provide such exercise for yourself during spare moments. Make it a point to think out something new every day in your life. See that your brain is constantly employed in planning for the better and building for the greater—working in this way for yourself, for your associates or for the race.

Creative effort on the part of the mind wherever applied, in the practical world, in the fields of science, art or invention, in the world of thought or personal advancement, or in any field where improvement is possible, will tend directly to build for greatness in the mind. And improvement is possible everywhere. We may begin precisely where we are and think out something finer and better; and even though we do not seem to secure immediate results, such exercise for mind and brain is simply invaluable.

In the near future, after you have exercised mind and brain continuously in this manner, you will find yourself in possession of twice the mental capacity and power you had before. Then when exceptional opportunities appear, as they do with regularity everywhere, you will be pre-

pared to take advantage of the situation. You will be ready to begin with a greater and a richer life, because you have made yourself equal to the greater demands.

It is the use of the mind in creative work that makes men great; and everybody, regardless of position or circumstance, may begin now to use the mind in this manner. And the more life and enthusiasm we express in such effort, the more rapidly will brain and mind develop, especially if we proceed on the largest scale possible.

You may be on the same level now with a thousand others of similar education and position. But if you begin now to use your mind in creative effort, in your work as well as for yourself during spare moments, you will not be on that same level in another year. You will have gone up in the scale above all your "working by system" associates; and you will be going on up much farther, for the higher you go the greater becomes your power to go higher still. On the ascending scale much gathers more invariably.

Tens of thousands of young men could rise from out the average mass in another year if they would use the mind as much as possible and as extensively as possible in real, determined, creative effort. And they would receive enthusiastic welcome higher up in the scale; for the truth is

that lower down in the scale there are ten men clamoring for every position, while higher up in the scale there are ten positions waiting for every competent man. Here, then, is opportunity written in large capital letters; and young men of any age who know how to think, and who have a passion for work, will decide instantly what their future is to be.

CHAPTER XVI

GIVING YOUR WHOLE SELF

Ability in any mind, in any faculty or along any line can be increased and developed. And the first essential is to make full use of the mind; that is, every faculty should be pushed up, so to speak, to its highest state of efficiency. To accomplish this it is necessary to apply, in all mental action, both the power of will and desire. Will every faculty to do all it can do; desire every faculty to do all it can do; then positively expect results.

The majority can accomplish far more than they do now, if they make up their minds that they can. "The reason most of us do not accomplish more is because we do not attempt more." We are using only a fraction of the ability we possess; but if we would attempt more we would call forth into action more and more of that ability and thereby become more competent and efficient in proportion.

Whenever you think, think with all there is in you. Whenever you act, act with all there is in you. Whenever you express any action of mind, thought, feeling or consciousness, give your

whole life and your whole soul to that action. Half-hearted action means failure, because such action calls forth but a small part of the power or ability you possess. Whole-hearted action means greater and greater success, because such action calls forth more and more of every form of ability you possess.

One of the most important facts that recent times have given to the world is this, that every mind has from twenty-five to five hundred per cent more ability ready for use than is actually being used. And another fact, equally important, is that all of that additional ability can be brought out into full and practical action simply by training all mental actions to become whole-hearted actions. Every full, positive, determined action of the mind tends to arouse more and more of what is latent in the mind.

To make mental action full and positive, it must be deeply felt; that is, we must give soul to everything we think and do. If we are to act with the whole heart, we must feel the heart, the vital elements, of everything we express. But this the majority fail to do; they touch simply the surface of what is in them, and therefore the greater ability that lies beneath continues to remain dormant. Be positive in all thought and action, and be deep in all thought and action; then

if you are determined to succeed you will find ability increasing steadily until the success you desire can be fully realized.

Ability is necessary for good work. Genius is necessary for great work. The best results are secured in any field of action when ability and genius combine; that is, when the power and capacity of the mind are literally filled with that mysterious something called genius. We all have genius along some lines, because we all have soul, and all genius comes from the soul. To express more and more genius it is therefore necessary to give soul to everything we do.

The practice of giving soul to all thought, all life and all action will not only give us the power to do better and greater things, but will steadily build up greatness in mind and character. The expression of soul invariably gives superior worth to each expression; and when such expressions enter into everything we do, greatness or superiority in some form must follow.

To give soul to everything you do is simply to give the whole of yourself to everything you do. And the more deeply you feel this giving of your whole life to your work, the more of your life you give. The more deeply you feel the expression of yourself in every action, the more real ability and genius you give to that action; and the more

you give of any quality the more you develop that quality.

Many minds are small simply because they give but a fraction of themselves to their work. Continuous growth, however, demands the giving of all we have and all we are to all we do. Hold back your life and your power and you will remain small. Give full and positive expression to all of your life and power and you must, without fail, become a greater and a greater man every year.

Begin your work every morning with a sincere, determined resolution to give your whole life and your best life to every thought and action of the day. You will find your work that day to be much better; and as the days go by you will find yourself becoming larger than your position. But you will not be the only one to make this discovery. Others will note the change sooner than you will; and to accept something better will soon be your privilege.

To give your whole life to your work does not mean weariness or weakness. On the contrary, it means constant increase in strength, capacity and endurance. It is a lack of expression that leads to weakness, be that lack in body, mind or soul. In action there is life; and the fuller the action the larger the life.

To give your whole life to everything you do, the power of desire becomes a most important factor. Desire continuously and persistently the full expression of all the life, all the power, all the ability and all the genius you possess. Then apply the will, firmly and positively for the same purpose. But intense, forceful actions must be avoided. In all things be alive with serenity, and in mental poise express the full power of your whole self.

CHAPTER XVII

YOUR OWN PERSONAL PROGRESS

ADVANCEMENT is the order of the day. To move forward is the principal thing. We have all come to this conclusion; because we have found that so long as we move forward, all things desirable in life continue to come to us, in greater and greater measure. It is advancement that invariably brings us the greater results that we may desire; and it is advancement that constitutes the "limited express" of achievement, the "flyer" of success, upon which we all may ride safely and surely to the fair city of our lofty ideal.

How to promote advancement, in our various fields of action, is the problem; and the solution we have found to be the increase of ability. In some instances there may be sufficient ability, for the time being, while the power of effective application may be lacking; but, as a rule, it is more ability that we all need; and therefore any method through which increased ability may be gained, will be welcomed with the deepest and most sincere appreciation.

The new psychology is evolving many practical methods for the building up of the mind, and the further development of talent; but many of these are more or less complex; and require considerable time. There is one method, however, that is very simple, and invariably produces results, frequently remarkable results.

This method is based upon the discovery that we invariably cause added energy to accumulate, anywhere in mind or personality, where we continue, for a considerable length of time, to direct our attention. And the amount of added energy thus caused to accumulate will be largely increased if we deeply desire growth and development in that region, or state, where attention is directed.

To apply this method, in its simplest and most practical form, the secret is to think of your ability as increasing, steadily and surely, every day, and to desire that increase both deeply and persistently. In brief, turn your attention to the building up of your own mind, and the increase of that form of ability that you desire. There are only a few who have ever done this. We frequently give systematic exercise to our muscles; but we seldom give such exercise to our mental faculties. We either work those faculties, usually in conjunction with all sorts of

detrimental states of mind, or we permit them to lie dormant. In either case they are weakened, and no increase of ability or mental development is ever realized.

The average mind throws away a great deal of mental energy on useless thinking. If all of this energy were caused to accumulate in those faculties that we desire to build up, we would soon realize a decided increase in ability as well as working capacity. And we can give all that extra energy to any special faculty desired, if we give our deep and undivided attention to that faculty, desiring at the time to increase life, energy, capacity and ability in every part or phase of that faculty.

The secret is to THINK ability into your faculties. Think much and deeply of the faculty you wish to build up. Then WILL to think more energy and power into that faculty. The result is that a constant current of mental energy will begin to flow into that faculty; and the expected increase in ability and capacity must inevitably follow.

In the beginning, this method, if entered into with faith and determination, will tend to "stir up" a number of dormant brain cells, and arouse a great deal of unused mental energy. And this, in itself, would practically double the working

power of the faculty in question. But as the method is continued, with positiveness and persistence, the added energy, thereby provided, will inaugurate a permanent process of mental growth in the talent itself; and a decided increase in actual ability will soon make its appearance in no uncertain manner.

The power of thinking, in this connection, must be fully understood and fully appreciated. You can think hunger into your stomach almost at any time. You can think desire into any of your physical functions whenever you want to. You can think peace or contentment into your mind, as you wish, or the reverse. You can think weakness and fear, or faith and power, into your mind and thought at any time. And, in brief, you can think almost any state or condition into your system as you may desire. This power then, of thinking certain things, into the mind or any of its faculties, must not be overlooked. To the majority it is a new idea; but everybody will find that it works.

Every part of the mind, and every faculty in the mind, will respond to every intelligent and persistent effort made towards improvement. Every faculty can be developed; and every form of ability can be increased. The greatest need in most faculties is more mental energy. This,

however, can be provided through the method mentioned. And as the mind, as a rule, generates three and four times as much energy as most of us know how to apply, we shall have more than enough to work with. All we need do is to see that it is caused to accumulate where we desire the increase of ability to take place. Then persist in the attitude of positive expectation.

CHAPTER XVIII

KNOWING HOW TO WORK

THE statement that hard work can be made easy may seem to be a contradiction of terms; and it is according to the way the small mind looks upon the subject of work; but many terms that seem to contradict each other from the usual viewpoint, verify each other when considered in a new light. It makes all the difference in the world when you go up one or more degrees in the scale.

And as we all aspire to advance we must expect, as we proceed, to meet experiences and results that differ decidedly from those of the past, and that sometimes reverse the experiences we met before. More than this, we must demand such changes, because there is no advancement for the mind that expects to use, higher in the scale, the same mental methods and processes that are used lower in the scale. When we enter the upper story of the mind we suspend the laws and rules that we employed in the lower story.

When we advance in the science and art of personal effort, we adopt new methods and prin-

ciples. We work differently, and approach all work differently, as we learn to work according to real science and higher law. And therefore what might seem to be hard work in the lower stages of action may become far less difficult in the higher and finer stages. In fact, what may seem impossible to the less developed mind may become nothing but play to the highly developed mind.

In the various fields of the world's work, we frequently meet men of unusual capacity; men who can accomplish a vast amount of the best kind of work without seeming to work at all. Such men sometimes work short hours and do not seem to do much when they do work; but what they accomplish during the month or the year is simply enormous.

When we look at these people superficially, without being in possession of the inside facts, we may sometimes wonder "how they get away with it"; and indeed we may think that they are "bluffing their way through," or declare what has been declared many thousands of times before, that "the boss is getting all the money while the help is doing all the work." But when we secure the inside facts we change our minds; we then discover that the man we accused of not doing very much of anything is actually turning

out more work than four or five ordinary men; and his work is far superior to that of the ordinary men.

His secret is this, that he works in a different way; he is using a higher group of mental laws; he has trained his mind to use forces and processes with which the average mind is not familiar. The same unusual mode of action we find among the highly competent in nearly every field of human endeavor; and the methods, as well as the results, correspond to a very great degree. We shall be interested, therefore, in knowing more about these people and the way they work.

We all know of big business men, men who accomplish great things every year, but who never seem to work hard, nor to spend long hours at their work. We also know of highly trained professional men and women who daily perform the unusual, but who seem to make mere play out of most of their work. Possibly the greatest artist on the piano or organ you ever heard made, seemingly, no special effort, even though he held his audience spell bound with the most difficult and most wonderful music in the world.

You have heard orators that did not seem to do anything but open the vocal gates for the stream of words to rush forth; and yet those orators said more good things in thirty minutes,

extemporaneously, than the average mind could think of in thirty years; and they gave entertainment, as well as food for thought, that could hardly be improved upon.

On the stage, work seems to come so easy to many of the most competent artists that you forget all thought of work while watching the performance. Then again there are other artists and performers that show, in every move, that their work is, to them, really hard work.

Go into any shop and you can pick out, here and there, mechanics and skilled workmen who are apparently, "taking it easy," but who are turning out more work and better work than the "hard workers" on all sides who are "grinding away" from morn till night. Go anywhere in the fields of human endeavor, and you meet these unusual types—men and women who have made hard work easy—who have transformed even the most difficult tasks into mere play. But the fact that they know now how to work in this different way, does not prove that their power to do so came as a direct and sudden gift from heaven.

The man who can do in two hours what would require ten or twelve hours for the average person, did not reach that state in thirty minutes. Possibly he worked for ten years to train his mind in this effective and remarkable manner.

Possibly he worked nights and on holidays. Possibly he burned midnight oil (at home in his own room) six and seven nights every week. Possibly he was thinking out new ways to improve himself and his work while average men were asleep or amusing themselves where "the lights are low" and where thoughts are not any higher. In any case he paid the price and a good round price; for such things do not come as free gifts. But who would not pay any price for such a gift?

However, we shall want to know more about the real nature or processes of this entirely different way of thinking and working; we shall want to know the deeper reasons why certain people can accomplish so much, seemingly without effort, and in brief spaces of time; and we may know because the facts are readily discerned.

In the first place, the lower the grade of mentality, or the more deficient the mind is in development and training, the more work is required for any definite result. And one reason is that the untrained mind wanders about, literally going ten miles in one, thus consuming a vast amount of unnecessary time and energy in arriving at any point or conclusion. The movements of such a mentality are slow, sluggish, uncertain, roundabout and confused. In fact, such a mentality is like a stage-coach starting out

across a wild, undiscovered country, without trail, compass, or guide of any sort. It will be a long time arriving at its destination.

On the other hand, the highly developed or well-trained mind knows exactly where to go, and is fully equipped to go there quickly. The trained mind works effectively, smoothly and harmoniously. In such a mind there is no friction and no waste of time or energy. Every effort goes directly to the point, and goes with full speed—sometimes with a very high speed.

One of the chief secrets of men and women who have made hard work easy is this, that they work under higher mental speed, but so gently and harmoniously that they do not seem to move or work at all. The perfectly balanced and perfectly formed fly-wheel may make an unbelievable number of revolutions per minute, and yet appear to be at perfect rest to all who are not near enough to note the vibratory motions. The highest, the finest and the most powerful forces in Nature move with such harmony and ease that the average mind becomes aware of their existence only through the tangible results of their power. It is the same with the mental movements of the highly developed mind. It is high speed and perfect ease of action that gives such a mind its wonderful advantage.

The trained mind moves quickly and easily, and directly to the point; while the great mind, in addition to those qualifications, is in possession of a finer grade of brain matter and a superior quality of mental power. The great mind can instantly evolve more effective methods for any kind of work that may appear and do so in a few moments. The great mind can think out quickly the best way to secure results at once; and such a mind has the power necessary to push through any method or process the situation may require.

The highly developed mind can, through a finer intelligence, see what to do; and has the power to do it now. The highly developed mind, in thinking things out, does not, as does the average mind, waste time and energy in producing a mass of useless ideas before arriving at some desirable idea. Such a mind can as a rule produce the desired idea at the very first attempt; therefore, does not have to try and try again, or do things over a number of times before getting what is wanted.

Furthermore, in such a mind every force and effort counts. There is no lost motion; no waste of energy; no wear and tear upon nerve matter or brain matter; no worn out feeling; no weariness of body or exhaustion of mind. Every effort goes directly and quickly to the place of ac-

tion and produces the results desired with perfect harmony and ease. Therefore, if we would replace hard work with this different way of working, and turn out, with less effort, far more work and far better work, we should first give the mind real scientific training in effective action and in ease of action; and second, we should develop a higher grade of mentality with much higher speed among all the forces of the mind. And in this respect we shall imitate Nature, whose limitless forces are, seemingly, all-powerful and perfectly still at the same time; invincible action and ease of action wonderfully combined.

CHAPTER XIX

THE SECRET OF GETTING ON

THE big question with us all is how to get on in life. But this does not mean, as so many suppose, the mere gain of financial success. It also means the gain of all those things that can enrich individual life, and above all, the realization of one's ideals. The assurance of getting on, however, depends so largely upon success in the commercial world, due to the fact that financial means are necessary for securing mostly all good things, including education and comfort, that we have to consider the subject largely from the business viewpoint.

Nearly every person has certain things in view which he desires to possess; certain ambitions he aims to realize; certain lofty ideals he wants to reach; in brief, he has one or more objects he is trying to work out, some or all of which may be of vital importance; and his problem is how to proceed so that his efforts may terminate successfully. He may proceed in the best way he knows how, and one of three things will happen. He may succeed remarkably; he may succeed only in a measure; or he may utterly fail.

If he succeeds to a greater or lesser degree, the cause may be laid to ability, enterprise and hard work, which may be partly or wholly true; but if he fails, no definite reason is given. Plausible reasons may be offered; but if the man has done his best, no satisfactory reason can be given, aside from the one that we shall here present. For the fact is that back of all reasons that are usually given, there lies a fundamental reason, which if understood and considered, would explain the situation perfectly.

When we analyze the lives and actions of men who are trying to do things, we find that practically all failures in the business world can be traced ultimately to one primary cause—the lack of mental strength, or the giving way of mental strength. Whatever the failure may be, or whatever the immediate or secondary causes may be, the real cause back of it all will be found to be the absence of sufficient mental strength to see the thing through to final success.

If a man fails to get on in the world, fails to advance as he might, or fails to realize his ambitions, he may be assured that the lack of mental strength or the presence of mental weakness in some form is at the bottom of his trouble. He may be mentally strong in some respect, and he may have both ability and great capacity for

work, still if he does not possess the required amount of mental strength to push through what he has undertaken, failure will be inevitable. And the reason for this is very evident.

A familiar illustration is found in the man who has fallen down in the business world, or who may be on the brink of failure. If he is mentally weak there is little hope for him, at least for some time; but if he is mentally strong, he will soon rise again. If his mind is stronger than his difficulties, he will soon find a way out; but if he is mentally weak he will go under again and again until his failure and defeat reaches the very lowest point.

It requires mental strength to meet adversity, to overcome obstacles and to handle antagonizing circumstances. It also requires mental strength, and plenty of it, to keep your head above water when everything seems determined to put you under. And it is at this point that so many people fail. They have not the mental strength to hold on until there comes a turn in the tide—there always comes a turn—and therefore they go down. But if they had been in possession of sufficient mental strength to hold on regardless of adversity, they would have gotten through all right, no matter how dark or antagonistic conditions might have been.

The man who becomes disappointed when things go wrong, or who loses his courage during trying moments, does so because he is not mentally strong. And here let us remember well that the strong mind never loses courage, and never gives in even though everything be black as night. He continues to hold on. He continues to press on. He continues to try again and again, never giving up until his ambition is realized and his goal is attained. And such men never stay in the ordinary very long. They are destined for the high places and they finally get there every time. Their secret, however, is nothing more nor less than an unusual amount of mental strength.

When you lose courage, you weaken your mind still more; and every time you permit yourself to go under you decrease your power to remain on top. In consequence, the more frequently you give way to those weaknesses, the weaker you become, until almost any group of difficulties can put you out of business. Therefore, we should never begin the habit of giving in. If the situation is too much for us, and we have to go down this time, let us go down unconquered, undaunted and undismayed; and we shall find it so much easier to rise again at the very first opportunity.

However, men who live and work in such a spirit will seldom if ever go down. They may be

on the verge of failure once or twice in their life times, as great difficulties, due to outside causes, may arise in connection with any business enterprise; but they invariably pull through; and after the experience are stronger than ever before.

In this connection it is well to consider the difference between the negative and the positive attitudes of the mind. The negative attitude always tends to give in, while the positive attitude never gives in. The positive attitude holds on with uncompromising determination, giving full and positive expression to all the strength the mind may possess. And it is a well known fact that when you use all your strength you always secure more, proving a recent discovery that we have layers beneath layers of unused energy in our minds and personalities that we have never called into action.

The man who lives in the negative attitude—the attitude that is always ready to lose courage and give up—is on the losing side; while the man who lives in the positive attitude is on the gaining side. The reason is that strength accumulates strength, much gathers more, and nothing succeeds like success. In consequence, if the positive man continues in the positive attitude he will continue to gain. Or, if he should, through calamities and catastrophes, lose all, he will, ere

long, regain all, provided he never loses his courage, his positiveness and his faith during moments that are trying and severe. For the fact is that so long as you retain your mental strength you can do again that you have done before; and in less time, for you have the benefit of past experience, as well as that rare admiration of the world that invariably comes to every man who proves himself stronger than adversity and greater than loss.

The first idea to remember in connection with this subject is that the man who is mentally weak will go under very easily when difficulties or obstacles are encountered. And he does not readily rise again. Therefore, he is almost certain to fail, for there are difficulties to be met everywhere, and he will fail again and again, finding it harder every time to regain his position. The man, however, who is mentally strong will not go under very easily; but if he does, he will soon be on his feet again. And if he has, or will acquire, an unusual amount of mental strength, he will never go under, which is a fact of far-reaching importance; for the man who never goes under when encountered by adversity will in no instance entirely fail.

No matter how well you may be equipped in other ways, or how well trained or able you may

be, if you are not mentally strong, you will only apply a fraction of your mental or personal equipment; in consequence, you will find it difficult to get on as you would like; or if you are getting on fairly well, you will hardly advance beyond mere prosaic existence. On the other hand, if you are mentally strong, you will forge to the front regardless of obstacles or disadvantages. Although you may be down today, you will be up tomorrow; and as you work on in the spirit of all the mental strength you possess, you will be gaining ground steadily, gathering more strength and prestige with every move, until your life and your future will positively be in your own hands.

These facts prove that if we are to get down to rock bottom in the solving of this problem, we must deal fundamentally with the factor of mental strength. We must find the cause of mental weakness, and we must find practical methods for the development of mental strength. And by mental strength we mean, first, the power to arouse, direct and apply all the talent and ability we possess; and, second, the power to keep on, to hold on, and to press on, regardless of anything that can possibly come in our way.

The man who lacks in mental strength cannot apply his talents effectively; the greater part of his mental capacity will be dormant; and even

though he may be a genius he will accomplish but little because his genius will not be pushed to the front. But the man with a strong mind will naturally apply all that is in him, and turn that all to good account. We realize therefore the great advantage of having mental strength; and when this strength is exceptional, the advantage is tremendous.

Generally speaking, there are two secondary causes of failure. First, the failure to apply all the talent and power we possess; that is, using only a fraction of what is in us; and second, the tendency to give in to trying circumstances, or give up when success seems impossible. But the attainment of mental strength will remove both of those causes, for the strong mind works to full capacity, using every atom of mentality and every cell in the brain. And such a mind never gives in. Such a mind knows that success is never impossible. Success always comes to him who continues to hold on. And even after a thousand failures the greatest success ever known may be attained.

The fundamental reason therefore why men fail in business, and why men fail anywhere, may be traced to a lack of mental strength. And a general survey of men and matters, as we find them in the world, will eliminate the necessity of

any further argument on the subject. We are convinced already. The facts in the case are self-evident, and it is all so perfectly clear. Therefore, to prevent failure in the future we must develop mental strength in the present. For even though we may possess a great deal of mental strength, we must secure more. The future may demand more of us; besides, mental strength is something of which we cannot have too much.

Make it a point to be mentally strong. Increase your mental strength by using every day all that you possess. Do not weaken under any circumstance. Refuse to give up to any form of adversity, and refuse to give in to any circumstance whatever. Train your mental strength to direct and apply all the talent you possess. Then improve all your faculties in every way you can. This will give you a combination that will be equal to any occasion, and make you master over every condition. Thus you will not only get on in the world, but you will steadily advance towards the realization of all your aims and ideals.

Knowing the fundamental cause of failure, we should take immediate steps to prevent that cause from having a place in the mind of a single child. Our school systems should be so reconstructed as to insure the full and practical development of

mental strength in the mind of every child in the land. This can be done, and all parents should see that it is done. There is no reason why any child should have to meet failure and defeat all through life; nor is there any reason why every child should not get on in life, and get on splendidly.

The modern school does not tend to develop strength of mind and character in the child; it pays no attention to the positive and the negative attitudes of the mind, not knowing that it is these attitudes that constitute the parting of the ways between the worlds of success and failure, between a life of worth, happiness and achievement, and a life of poverty, sorrow and despair. But modern psychology has proven these things; every child therefore should enjoy the benefit now. Such discoveries should not be laid on the shelf of conservatism, to remain in hiding for a century. We have been too much in the habit of treating valuable discoveries in that way; but we ought to be too advanced and enlightened in this age to permit such things any more. If certain discoveries in psychology could, if taught to this generation, decrease the poverty, the sorrow and the failure of the next one hundred years, from ten to fifty per cent, there ought not to be any delay in providing every school in the country with the facts of those discoveries.

And one thing is certain, that if every child were taught how to develop strength of mind and character to a marked degree, we should find a difference in the human welfare of the future that would surprise us all. It is the weaklings who go under. It is the strong men who win. Then let us see that every child is made strong—not simply strong in body, but also strong in character, mind and soul. Every child has this right. But no child has ever enjoyed this right. The reason was we did not know; but in this age we do know. Then the next step is action.

CHAPTER XX

THE WHOLE MIND IN ACTION

It is a foregone conclusion that we cannot succeed in any line of business unless we give the most perfect attention possible to that business; but it is also true that we cannot give perfect attention to our own business so long as we give attention to no form of business but our own.

This is largely an age of specialism, but we are becoming more and more convinced of the fact that the man who knows nothing but his own specialty, can know only certain parts of that specialty. In other words, the man who finds interest in one thing only has too small a mind to know what that one thing really is. True, it is sometimes necessary to devote undivided attention to certain lines of work; but aside from situations of that kind, we meet on every hand, the fact that the larger and broader your mind, the better you can care for your own business, and the better you can understand your own specialty.

However, we must, in order to broaden the mind, become interested in the progress and welfare of all kinds of good business. We must not divide our attention or scatter our forces,

but we must live in that higher and larger mental world where we can secure a comprehensive view of all things at all times.

When the mind is small, narrow or submerged, the individual can see nothing but his own limited sphere of action, and therefore cannot do very much within his own sphere of action, because every part depends more or less upon the whole; that is, all lines of work are related, and to do justice to our own line, we must be in sympathetic touch with all other lines. The large mind can grasp the elements of everything that is conducive to growth, advancement and success; and therefore such a mind can incorporate those elements in his own special work—a process that constitutes one of the chief secrets of unusual achievement.

A man who would succeed, in the largest and best sense of the term, must enter into what we may define as the consciousness of universal success; that is, he must place himself in mental or sympathetic touch with everything that does succeed; and he must enter into the very life and spirit of that power that is back of every successful enterprise. However, he will not be able to do this unless he makes it his purpose to take an active interest in the best and largest success of everybody.

It may seem a contradiction of terms, and yet it is positively true, that when we take real interest in the success of everybody, we not only develop a strong desire for the success of everybody, but also develop more and more, in our own minds, that power that can produce success in our own world. In other words, the desire for success, when expressed in the largest terms possible, will tend to develop to the largest degree possible the power for success in our own ability and talent.

Another principle is this, that the expression of a strong desire for certain results will tend directly to develop that power in the mind that *can* produce such results; and therefore a strong and persistent desire for the greatest possible success for everybody, including ourselves, will naturally develop in ourselves the largest measure of that power that makes for great accomplishments.

To use another expression, when we live mentally in the very spirit of the power of success—in the spirit of the action of that power in every mind and in every enterprise—we will develop in our own minds, not only a larger grasp of that power, but also the capacity to understand and apply that power in our own special field or vocation.

It must be clearly evident that when we give thought and attention to nothing but our own line of business, we will call into action only a small part of the mind; and this is one reason why the average so-called successful business man is a very small man in character, in mind and in soul. He may have the power to do certain things fairly well, but aside from that particular capacity, he is undeveloped, and in fact, dwarfed to a degree that is anything but inspiring to the world.

However, when we begin to take a living interest in all lines of work and in all worthy enterprises, then we shall call into action practically every part of the mind. Indeed, we shall awaken new power through every cell in the brain and through every element in the mind; and we may, through the right application of concentration, turn all of that new power into our own special work, thus adding remarkably to our own power for success.

To keep the mind, therefore, in sympathetic touch with the business of everybody will prove most profitable, provided we know how to take hold of that larger interest and mental power, and turn it all to good account in our own field of action. Furthermore, it is both honorable and manly to live in sympathetic touch with the efforts

and ambitions of others. To be deeply interested in the welfare of others is always a mark of superiority; and the superior mind always produces the greatest results wherever that mind may act or live.

Another fact to be considered is this, that the man who thinks only of his own line of business is not only a small man in mind and character, but the world in which he lives is so contracted and superficial that he will gain practically nothing of that something in life that is really worth while. True, he may gain material wealth, but he will not have the power to appreciate or enjoy those things that wealth can procure. We can enjoy only those things that we can appreciate, and it is only the large and lofty mind that can appreciate the real worth of those finer things that alone cause life to be worth the living.

But we must, under no circumstance, construe these ideas to mean that any individual shall have the personal right to interfere with the chosen vocation of another. Every individual is free to do his own work in his own way; but whenever we can improve those conditions that surround the work of any individual, we should count it a privilege to do so.

To develop the individual is the supreme purpose in view; and to give each individual all he

has earned or produced, no matter how much larger it may be than that of any one else, is the true principle in justice. But the development of the individual as well as the realization of everything to which the individual may be entitled —these things can be promoted to far greater advantage when the individual works in harmony with all and tries to add to the welfare of all.

The man who cares only for himself may gain the possession of things, but he will lose those elements of mind, character and soul through which he can enjoy things; and instead of furthering his own advancement, he will do the very reverse. We know that selfishness tends to contract, or restrict, or narrow down to limited channels. Therefore, the selfish mind will become smaller and smaller until the capacity, both for work and happiness, is reduced almost to nothing.

The man, however, who is vitally interested in the success and welfare of everybody, will live in sympathetic touch with all the forces of advancement that may be alive in the world; and he will enter into harmony with those forces, thereby increasing his own power, his own mental grasp and his own understanding of attainment and achievement. Accordingly, he will not only gain possession of more and more things,

but he will also gain the consciousness of the *soul* of things; and it is this consciousness that gives true richness and true happiness to life.

Whatever our ideas or objects may be, we must come to the conclusion that there is no life that is greater or more wonderful than the life that is lived in sympathetic touch with the great and the marvelous everywhere. Such a life will expand and develop in power, mind and talent, and lead positively to greatness, both in the individual himself and in his achievements.

This larger sympathy, however, with all life, and with all modes of endeavor or enterprise, must never be purely sentimental, but definitely directed and constructive; and the aim of such an attitude must be, not only to add to the welfare of everybody, but also to gather, from every source, the very best that we can use in our own individual field of action. It must be mutual giving and receiving on the largest possible scale; and when this principle is applied, we shall find that everything coming into life will be as large in quantity as we can possibly desire, and as high in quality as we can appreciate and enjoy.

CHAPTER XXI

THE ONE DESIRE TO EXCEL

THERE is a powerful and well organized movement in the world that has, for decades, been working, with determined and strenuous endeavor, to remove completely the principle of competition from the life and aspirations of human society; and, apparently, this movement is inspired by the true vision, and working in the right direction; but not all things are good and true that are apparently good and true.

When we consider the principle of competition, not merely from its grosser or inhuman aspects, but also from its deeper and scientific aspects, we find that we shall have to think again before deciding to do away with this principle. We know that any process or principle can be misused; and we know that competition, and all kinds of social or economic systems based on competition have been misused even to the lowest degree; but that does not prove that competition in itself, when applied scientifically and with better objects in view, may not be a principle of exceptional value.

In fact, when we consider, not how gross and base competition may become in the hands of

soulless commercialism, but what competition really can do for the welfare and progress of the race when applied as a constructive force—when we take this view we may find competition to be indispensable.

However, before we can give proper place to any force in human society we must consider the purpose, both of the individual and the race. We must clearly define what we are trying to do; and without going into a vast and deep philosophical analysis of the subject we can state it thus, that every individual is trying to do his best for himself and the race.

If he were trying to do his best solely for himself, he would come to grief; he would soon become an outcast, helpless and alone. And if he were trying to do his best for the race only, he would soon become useless. He who neglects himself will weaken more and more, in mind and body, until he becomes a mere zero in the life of the world.

Therefore, every individual, in order to live his life, must do his best, both for himself and for the race. And the more he can do for himself and the race, the more wonderfully will he live—the more he will get out of life and the more he will give to the enrichment of every condition of life.

But the individual, if he is to do his best, must be brought face to face with the necessity of doing his best. And here we may pause to remark, that not one man in a million will do his best unless he finds it absolutely necessary.

If you can secure everything you want by slackening down, you are going to slack down; that is, if you are not that one man in a million. And you know where the slackening down tendency leads to. It leads to inferiority, deterioration and decay.

But the way of advancement and human betterment leads in the other direction—leads into the fields of greater efforts and finer aspirations. Therefore, if you wish to advance and increase the power and privilege of living you can, under no circumstance, slacken down; you must increase your effort, stimulate your ambition, and apply more and more of your latent power. But you will not do this unless you are spurred on by necessity; and the principle of competition provides this necessity.

Ask yourself in all sincerity if you would work ceaselessly to apply the talents you now possess, and work night and day to develop new talents —would you do this if you had been provided with a comfortable income for life?

We know that ninety-five per cent of those who

have been provided with comfortable incomes do no creative work whatever; they do nothing to advance the world nor perfect the products of the world. They merely try to enjoy themselves; and people who have nothing to do but to try to enjoy themselves, succeed in one thing only; they succeed in drifting rapidly down the stream of inferiority and deterioration.

When we consider the other five per cent of this class, we find conditions improved only in spots; but among them all we shall find very few that are making definite attempts to do their best. And according to their argument, why should they? It is not necessary. They have what they need. You might take the same view if you were in the same position.

We admit that such a view is very small and very cheap, and not worthy of a real human being. But how many people would stop work tomorrow if given a satisfactory income for life today? You might say that you, for one, would work harder than ever if you had money to carry forward the larger projects you have in mind. And possibly you would remain true to your larger vision. But would the millions do the same?

Before we decide, we had better examine these millions of average human beings and see how

they are made. We should soon agree that these millions would not do a great deal more than what was necessary. This, however, is not a pessimistic view of the situation. It is simply the plain every-day truth; and we must take things as we find them. Then we can proceed, intelligently and successfully, in making these things better. And the plain truth on this subject declares, most emphatically, that the force of necessity is, during our present stage of development, absolutely indispensable to human advancement. There are very few who will make any effort to advance unless they are spurred on by necessity; and when any individual, or group of individuals, cease to advance, they will begin to deteriorate.

Therefore, we must advance if we would live the life we have received, or get the greatest measure of value out of life. And to advance we must do our best—do our best for ourselves and for the race. But the vast majority will not do their best unless they are spurred on by necessity. And the principle of competition, when correctly understood and correctly applied, does provide this indispensable element of necessity.

When we consider the lives of great men, we find the same situation, only under varied and changed conditions. The brilliant boy, alive with

ambition, goes forth to achieve, not because it is necessary, but because he wants to. He writes a great book. The world wants more, more, more! He proceeds to write more because it is necessary. Others are also writing good books for the same reason. This creates in his soul the desire to write better books. The other writers feel the same desire. And the reading public demands that each one write better than the others. Thus constructive competition enters the field; and they who compete with each other, not to down each other, but to outdo each other, will positively rise to the pinnacle of greatness; and while so doing will give their very best from the talents they possess. They will have done their best for themselves and for the race.

The same illustration can be carried into any field—into the field of invention, commercial enterprise, the mechanical world, the practical arts, the fine arts, or, in brief, into any field of human endeavor. And in every instance we shall find that the principle of competition frequently is, and always can become, a constructive force of great power.

When men and women of ambition and superior ideals compete, not to down each other, but to excel each other, they proceed, scientifically, in doing their best both for themselves and for

the race. While they are rising in the scale, through their tremendous efforts to excel, they are giving service to the world that has exceptional value. But if the principle of competition were eliminated, these people would not rise in the scale, and the world would not receive their superior service. Thus, all things would become inferior, the race itself as well as the products and efforts of the race.

The principle of competition, therefore, should receive deeper study, finer psychological analysis and better scientific attention. And we may find, that instead of being the cause of all our social ills, may prove itself to be the long-hoped-for remedy. We shall find that, heretofore, we have misused the principle of competition the greater part of the time, not understanding its real nature and power, which is always psychological; and it is only in recent years that we have examined the psychological side of any condition or process. We shall find that competition has been used too frequently as a means through which one individual might destroy the prospects and opportunities of another; in other words, destroying the success of his neighbor while destroying competition itself—a process that will bring temporary gain to a few and permanent loss to everybody.

But when the principle of competition is employed as a constructive force towards greater effort, there will be no further thought of destroying the success or the means of success of others. The one desire will be to excel—to rise higher in the scale than all the others—to serve the world better than the others. And as all the others will have the same privilege to advance and excel, the element of competition will become more keen and more alive all along; and they who partake in this tremendous effort, to rise above the best, will develop marvelously.

When we examine the inner workings of the principle of competition—the psychological side of the many processes involved—we find, first, that competition provides that element of necessity that the vast majority must experience before they will put forth constructive effort of any consequence. And we find, second, that competition, among the ambitious, provides that finer spur and incentive to superior action that has been, in the past, and will be in the future, so largely responsible for extensive achievement and extraordinary attainment.

Thus we may well ask what would become of the race if the principle of competition were entirely removed? And what could we find to take its place? There must be an urge of some kind

in the very life and arrangement of the social order. We must live continuously in the presence of necessity—the necessity to provide for personal needs, and the necessity to advance and excel. And when all necessities are impelled by a constructive force, which the force of competition actually is in its true application, we realize that the race will advance as never before, and that the struggle for life will be replaced by a keener and finer zest for life. We shall find it profitable, therefore, to examine carefully the inner workings of the real purpose and possibility of competition; and before deciding to do away with this principle, ascertain what we actually can accomplish through its scientific and constructive application.

CHAPTER XXII

WHERE GREAT ACHIEVEMENTS BEGIN

We all admire the man who does things, and therefore we imitate as much as possible his mode of thought and action; but such imitation is not always conducive to results, because we shall not be able to accomplish what the successful man has accomplished unless we have the same ability and working capacity. Therefore, merely external imitation is as a rule useless. It is what we may term imitation in connection with the deeper phases of the mind that alone will produce what we have in view.

He who would do things worth while must develop the personal power that can do those things; and to develop that power he must perfect and develop those things in the deeper phases of mentality before he attempts to do those things in the external world. This, however, is something that we have almost entirely neglected in our ceaseless endeavor to secure immediate results in the tangible world; and for this reason tangible results that are really worth while have not been forthcoming to as great a degree as we might

desire, while shallow minds have become more and more numerous.

It is a fact that when we concentrate the whole of attention upon the doing of things, we will cause the mind to dwell more and more on the surface until nearly all mental action becomes superficial; and when we reach this condition, we shall not have sufficient depth nor mental power to do anything of any consequence.

It is well to be practical; but the individual whose one only aim is to be practical, will in time bring the mind so completely out into the objective that consciousness will come out away from those finer elements and forces in mentality that alone have the power to produce practical results. In other words, when the mind gives the whole of attention to external things, it must necessarily fail to give thought to those inner qualities of mentality that alone can deal intelligently with things. In brief, such a mind will proceed to do things without securing that deeper knowledge and greater power that alone can do what is worthy or important.

There is such a thing as becoming so completely absorbed in your purpose that you forget to provide yourself with those essentials that alone can fulfill that purpose. We know that nothing worth while can be accomplished with-

out mental capacity, but the shallow mind does not have that capacity; and every mode of mental action that tends to keep the mind at work on the surface alone will cause the mind to become shallow.

When we learn to appreciate these principles we will find that the only mind that really can do things is that mind that first develops doing power and thinking power in the within of mentality; that is, by acting upon the deeper, the finer and the higher forces of the mind, he develops real capacity and power—capacity and power which when turned upon tangible things will produce the results desired.

When we adopt this method of doing things—acting upon the within of the mind first, and later upon the tangible things, we shall find that the development of mental capacity as well as practical ability will be furthered steadily and surely, and in perfect harmony with the advancement we have in view. Furthermore, we shall, through such a method, not only gain the power to do things worth while, but will also do better things and greater things.

Viewing another phase of the subject, we find that the mind that neglects the development of doing power in the mental within and proceeds to use present power and capacity exclusively in the

doing of things in the practical world, will gradually diminish that power and capacity so that his work will deteriorate more and more. Briefly stated, his practical ability will exhaust itself because he has failed to renew and rebuild that power from the deeper sources of his inner mind. However, the average person lives and works exactly in this manner, and therefore instead of added years bringing added power, ability and efficiency, he steadily goes down in the scale until his power for usefulness in the world's work becomes insignificant.

To use another illustration proving the same principle, we find that the man who gives his whole attention to the accumulation of wealth may gain wealth for a while, if he had originally accumulative ability; but this ceaseless concentration of mind upon the mere gathering together of things will, in the long run, cause the inner and finer mentality to become barren, and therefore there will be no further increase in power or ability along any line. Accordingly, this man's ability to accumulate will practically cease, which, in itself, may not be serious; but what is serious is this, that he will discover at that later period in life that his real mind having become barren or literally dried up, he cannot enjoy the wealth that he has produced.

We know that happiness does not come from things but from the appreciation of things; and appreciation is a flower that grows only in the garden of the finer mentality. Therefore, he who has neglected the finer things in mind and thought will have lost all capacity for real enjoyment. Thus we understand that the training of the mind to act exclusively on the surface, or to deal entirely with practical things, is a course which, if continued for a long time, will lead to the loss of everything in life that is really worth while.

It is the turning of the mind in the very reverse direction that leads to the highest and the finest realizations in human existence; and the truth is that the mind that has visions, that dreams dreams, that lives in the ideal, and that frequently soars to heights sublime—such a mind may be looked upon as impractical and even worthless, nevertheless it is minds of this type that have given us everything in life that is worth while. It is the mind that explores the wonders and the splendors of the interior phases of life, thought and consciousness, that discovers music, art, literature, and invention; and without these we should still be living in caves.

Furthermore, it is in these same interior or superior realms of thought and realization that

we have found philosophy, ethics, religion, metaphysics and science; and we all believe most positively that when the individual fully understands these higher and finer laws of human life and destiny, he will not only be able to master himself, but literally place the tangible world at his own feet.

We all understand that the path to greatness leads directly into the finer and higher within of the mental world, because it is in the vastness of interior mentality that we find, not only the higher power of genius and talent, but also the limitless possibilities that are latent in the human entity. Thus we understand that great achievements begin, not on the surface, but in the vast interior depths of the very life of the mental world; and they who would prepare themselves to achieve the great and wonderful must train themselves to live very closely to those deeper, finer and higher elements and forces that exist in the vastness of the great within.

In other words, he who would develop the power to do things that are really worth doing, must place his mind in perfect touch with the inner source of power, capacity and ability; that is, he must really do great things in the within as well as in the without. First, the possibilities of the within must be awakened, developed and

placed in action; and second, the power thus gained applied in a practical manner and on tangible things.

In our enthusiasm over the greater possibilities of the human mind, we must not go to the other extreme and live exclusively in the deeper phases of consciousness, for this is no better than the tendency to act exclusively upon tangible things. Indeed, the vision must come first, but the idea that the vision reveals must be applied in actual, practical life. When this inner capacity has been gained or is being developed, then the power of that capacity must be utilized constructively in tangible existence. What is not turned to use is wasted; and the mind that wastes its power will soon lose its capacity to produce power.

Understanding these things, we realize that we should deal continuously both with the inner mental world and the outer practical world—with the world of deeper and greater possibilities on the one hand and the world of greater things on the other hand—the world of ideals and the world of actual results; and the more deeply we can enter into the inner mental world as well as the more effectively we can apply ourselves in the external world, the greater we shall become, and the more we shall accomplish.

We know that there are thousands of fine minds

that have discovered superior ideas in the deeper depths of mentality but have taken no steps whatever to make practical use of those ideas. Then there are other thousands who have remarkable mental capacity but who are making no constructive use of such capacity. These minds have, in a measure, been trying to do things in the within but they have neglected to do things in the without; and until the inner force finds expression in practical results, it is of no value. The marvelous music that may be latent in the mind of the genius is of no use whatever to the world until it finds expression through some highly perfected instrument.

Then we must not overlook the fact that no process of development has actually become real development until that something that is being developed has begun to produce tangible results. In other words, no mental attainment is a permanent attainment until it can express itself in actual achievement. On the other hand, no great achievement is possible until the corresponding attainment has been developed. And since attainment constitutes interior mental power, ability and capacity, while achievement constitutes the power to produce external results, it is evident that the doing of things, both in the within and in the without—these two must always work

together, and are absolutely necessary to each other.

Every day should have its visions as well as its tangible efforts. Certain periods should be given every day to the concentration of attention upon the great within; and during every day the new power and the new ideas gained should be placed into actual use.

He who would do things—things really worth doing, and who would continue to do greater and greater things, must not live a part of his life, but must live the whole of his life; that is, he must live in the external as well as in the depths of interior life and consciousness. However, they who live only in the practical are living but one-half of their present existence; and the same is true of those who live only in the world of visions and dreams.

The life that is full and complete is the life that dwells both in the subjective and the objective. The life that develops daily the higher and finer powers of the great within, and that constantly applies those powers in a practical manner in the great without—this is the life that is really worth living—the life that has found the real interior sources of achievement, and that is making such achievement a reality in practical existence.

And such a life, having found the deeper or

real beginning of everything that is worth doing, achieving or perfecting, will continue to achieve upon a greater scale, and in an ever increasing measure. When we find the real source of the power to be and to do, and learn to deal intelligently with that source, the future will develop exactly as we wish it to be.

CHAPTER XXIII

WHAT WE CAN DO NOW

WHAT seems possible in the now should be carried forward without delay, because we can state it as a general rule, that what seems possible now is possible now; and furthermore, to put present possibility off into the future is to lose opportunities that the present alone can employ.

The majority are in the habit of waiting for a more convenient time; but to follow such a habit is to become a servant of failure, for we know full well that the "more convenient time" never comes to him who simply waits.

It is now a clearly demonstrated fact that we create our own circumstances; but he who is simply waiting for favorable circumstances will not create such circumstances. The fact is that when we proceed to do now what we can do now, or what we want to do now, or what is possible now—when we proceed in that manner we place in action our greatest and best energies; and it is the energies we place in action in the present that

will create the circumstance in which we shall find ourselves in the near future.

Another great fact is this, that all things will work together for the greatest possible results when we make the best and the fullest use, in the present, of what we may possess in the present. The principle is, that he who turns everything to good account now, is turning everything in himself to good account. In consequence, he is steadily becoming a greater and a greater power in his own world.

The man who waits until he can do better, is retarding that development in himself that can do better; on the other hand, the man who is doing his best now, steadily gaining in that power, will presently be competent to do practically anything he may desire.

We all understand that there is no end to the possibilities of human nature. It is only a matter of gaining sufficient knowledge and sufficient power to apply those possibilities when the individual may attain or accomplish whatsoever he may have in mind. However, if we would gain this greater knowledge and power, we must place in full action now all the knowledge and power that we possess now. To use well what we have now is to secure more.

To apply this principle further, we should never

say that we expect to succeed, because such thought will put the possibility off into the future. We should, regardless of circumstance, *determine to succeed now;* for the truth is that we all can succeed now; therefore, we should place in action at present all the powers of success that we may possess.

The rule should be to do now what we feel convinced that we can do now; then we should work in the faith that we can carry it through successfully. To avoid premature action along any line, we should live so absolutely for the present moment that our understanding of the present becomes practically perfect.

Here it is well to note that they who do not know what is best for the present, or what course of action may be successfully pursued at present, do not clearly understand the true conditions of their present period of endeavor; and the reason why they are deficient in this understanding is because they are scattering the forces of intellect over a vast area, extending from the remotest past to the distant future. We know, however, that if we would understand the principles and possibilities of the present moment, we must concentrate all the forces of intellect upon the present moment; but he who would do this must think, work and live exclusively for the present.

When we study the psychology of the mind, we find that the more intelligence we concentrate upon a certain subject, the more clearly do we understand that subject. It is therefore evident that when the entire intellect is concentrated upon the present moment, we shall be able to understand the present moment so perfectly that we shall seldom, if ever, make a mistake in regard to what course of action may be pursued successfully now.

To use a familiar illustration, we know that when a certain light is scattered in every direction, no one place is perfectly illumined; but we do secure perfect illumination when all of that light is focused upon one particular point or place.

To consider the subject from another viewpoint, we find that the only period of time we can live for or act upon, is the present period. We can do nothing for the past; and we cannot act upon that which has not arrived. Therefore, to scatter thought and attention over past time or future time is to waste the power of thought; and every thought that is wasted retards, to that degree, our own individual advancement.

If we would act fully and thoroughly, we must see that everything that can be done now is being done now; but they alone know what can be

done in the present who utilize all of their intelligence for the present moment. True, we may plan for the future, provided such plans are necessary to the promotion of present action; but under all other circumstances we shall find extensive planning for the future to be largely a waste of time and energy.

While we are making these necessary plans for the future, we should live and work absolutely in the present, and formulate all thought and expression in the present tense. We are concerned only with what we are conscious of now; we will not wait for what we expect to do, but will begin instantly; we will not wait for more opportune moments to demand a change in ourselves or in our world, but we will proceed to further that change instantly. Thus we shall prepare ourselves for the highest and fullest expression of our capabilities when we meet those greater opportunities that we ourselves are creating.

We know that the average individual expects to change in this or that regard when the proper opportunity arrives; but such opportunities do not come to those who simply wait. They come invariably, however, to those who think and work effectively while they wait. Furthermore, we must consider well the fact, that he who produces in himself desirable changes now, will place him-

self in a position to meet these greater opportunities; in other words, he will not have to wait for a call to come up in front. He will be wanted up in front the very moment he has produced the changes in question.

This being true, and the fact that any individual can produce in himself, in the present, those changes that are desired for the present, proves conclusively that they who live absolutely and completely in the now, have the future completely in their own hands.

We appreciate perfectly that he who gives all his intelligence and power to the action of the present, will make that action great; and every great action is invariably followed by still greater action when the greatness of the cause is given absolutely to the creation of the effect. Much gathers more so long as the much is used exclusively for the purpose of gathering more. And again, that which grows great grows greater. But it is only the actions of the present that can cause anything to grow or advance. Therefore, no action avails but the action of the present; and the course of wisdom always will be to give all of life, thought and power to what we are doing, planning and thinking now.

CHAPTER XXIV

CREATING THE RIGHT IDEA

The idea of scientific management continues to attract exceptional attention; but thus far it has been applied principally in the workshops of large manufacturing concerns; but we must not stop there; the idea can be applied with striking results everywhere, and its possibilities are far greater than most of its advocates are able to imagine. One of the aims of scientific management is to get rid of lost motion; and it has been proven that certain results along mechanical lines, which required from twenty to thirty motions under the old way, can be secured through six or eight motions under the new. This means that more than two-thirds of the workman's time and energy in that field has been wasted. But may not the same hold true in other fields of activity, both physical and mental? We shall find that it does.

In every field, we shall find, upon careful examination, that we are making more movements, both with the hands and with the mind than are necessary to secure the results we desire; and we

shall find it especially true with regard to our own mind. The question then is, if it would not be advisable to apply scientific management to our own individual minds. We must go back to the mind anyway for all the essentials of thought or action; and therefore, what is good for the field of action ought also to be good for that which gives life, origin and power to the action.

To apply the idea of scientific management to our own minds will be one of the most important of the next steps to be taken, and there is a special reason why. Most minds are more or less chaotic the larger part of the time, and there are very few minds that work with any degree of plan or method or system. That a great deal of motion is lost every day in nearly every mind is therefore evident.

In the workshops we produce machines and other mechanical devices; in the mind we produce ideas. Scientific management has proven that when lost motion is eliminated in the workshop, more machines can be produced in a given time than was possible in the old way, and the strain upon the workmen largely reduced while their daily earnings are increased. Now the question is if these same results cannot be secured in the mind. If we eliminate lost motion from the mind, may we not be able to produce more

ideas and better ideas, and at the same time reduce mental fatigue to a minimum? If so, we have made one of the greatest discoveries of all time, as there is nothing that commands a higher price than a brilliant idea; and there is nothing that adds so much to the welfare, the progress and the happiness of the race in general as such ideas.

When we examine conditions as they exist in the three chief worlds of human activity—the industrial, the commercial and the professional—we find that real success in any one of them depends directly upon how well the work to be done is supplied with effective ideas. And we also find that failure can, in nearly every instance, be traced to the lack of effective ideas at times when they were absolutely necessary. Whatever we undertake to do, we must have a number of good ideas to begin with; and we must continue to supply more good ideas every day as we progress. If good or better ideas are forthcoming as required we shall continue to gain ground until we have achieved splendidly; but if a steady supply of such ideas are not forthcoming, we will either remain at a standstill, or lose ground more and more until our enterprise falls to pieces with complete failure as our reward.

There is nothing of importance anywhere that

was not founded upon a group of effective ideas, and then sustained and built up by a daily supply of more and more such ideas. It is effective ideas that count whatever your work or ambition may be; but the supply of such ideas must be continuous. The moment you stop supplying your work with new and good ideas, you invite the failure and death of your enterprise, just the same as you invite the death of your body the moment you cease to take nourishment.

However, if you can continue to pour bright ideas, effective ideas, brilliant ideas, into your work day after day right along, you are absolutely certain of genuine success in an evergrowing measure. You can then say that you will succeed with a certainty, because you are daily supplying those things that produce success—effective ideas. But how can we continue to supply this continuous flow of bright and practical ideas? The answer is to apply scientific management to the mind.

All minds are born with the power to produce ideas; some have more of this power than others; but all minds have it, and it can be cultivated to almost any extent in any mind. But it requires mental energy to produce ideas; therefore, the more mental energy we possess the more ideas we can produce. And every mind generates a

great deal of mental energy; in some minds the amount generated is enormous as all know who are familiar with experimental psychology. The question then is what becomes of all this energy, as most minds do not produce a great many ideas of actual value. The answer is that the larger part of it is wasted, and one of the principal causes of waste is that of lost motion in the mind.

To apply the idea of scientific management to the mind would be, first, to eliminate all lost motion in the mind; and the result would be that most minds could produce far better ideas and many more ideas than is possible under the old, helter-skelter methods of thought or mental action. And we need simply apply our imagination to a slight degree in this connection to gain some conception of the possibilities such a course of action would involve.

Take yourself individually. What do you suppose would happen to you and your work if you could produce twice as many ideas and twice as effective ideas as you now do? Then examine the movements of your mind every day and try to discover the traces of lost motion if you can. You will find that from two-thirds to three-fourths of the motions of your mind are lost; that is, in most instances you produce several times as many mental motions as necessary to secure

the results you desire, the consequence of which means a big waste of time and energy. Now ask yourself what you might accomplish if all this wasted time and energy were intelligently employed in the creation of more ideas and more effective ideas; and you have something to think about that will one of these days revolutionize your life.

CHAPTER XXV

THE GREAT IDEA FACTORY

THE human mind is the most wonderful factory in the world. It is fully equipped with all kinds of machinery for the turning out of every imaginable mental product, even to the highest and most marvelous genius; and it is literally filled with workmen, all of them able to work with ever-increasing capacity, and ready to be trained for the finest possible skill. But how are you running that factory, and how are you directing those wonderful workmen? Do you permit them to work according to their own fancy, or do you permit them to follow any attractive suggestion that may come along? Do you give them definite plans and patterns to work with, or are you satisfied to have them adopt, as their pattern or model, for the time being, any positive thought that may enter the mind? If you do, you will not be able to turn out a single mental machine that will stand the test, and you will finally run the entire factory into the ground.

The human mind is actually teeming with energies, or working forces—forces that are able to

build anything that possibly can be built in the mind; but these forces are very much like any other army of workmen. They must be told what to do; they must be directed and instructed; and if they are to build a certain machine, they must have before them, constantly, a perfect model of that machine.

There are many mental machines that you wish to build; but have you given your mental workmen a perfect model of those machines, and are you keeping those models before them constantly? It is a most important question, because if those workmen do not have a perfect model of what you wish to build up in your mind, they will not be able to build for what you want. That is plain enough; but have we ever given this matter serious thought? We have not. We have permitted anything that might enter the mind to act as models and patterns for these workmen, and in consequence they have built up, in our mental domain, anything and everything, most of it the most useless of trash.

The energies of the mind are never idle; they are always in action; and they are always building something. In their work they instinctively follow some model or pattern; and they always adopt, as their model, the clearest and most positive thought that appears in the mind at the time.

If you are thinking deeply and seriously of trouble, your mental workmen will adopt trouble for their model, for the time being; and they will build up conditions in your mind that are just like the trouble you are thinking of. Thus we understand why the mind always becomes more troubled and confused the more we think of trouble. And we also understand why a troubled mind loses ground steadily, becoming weaker in strength, and inferior in ability.

If you deeply and gravely fear a certain thing, your mental workmen will adopt that fear as their model; and naturally they will go to work and produce in your mind the very thing you feared. And when the thing you feared has been produced in yourself, it is quite liable to appear in your external environment. Fear sickness, and your mental workmen will produce the mental counterpart of that sickness; and mental ills nearly always become physical ills. Fear poverty, and your mind will become more and more impoverished. Your mind will weaken; it will not have as good a hold upon its talents and powers as before; it will not be as rich in thought and ideas, and naturally will lose ground all along the line. Fear anything, and you tend to produce its counterpart in your own mind; and that is why the thing we fear comes upon us.

When you think deeply and constantly of success, your mental workmen will adopt success as their model, and will proceed to build up, for you, a more successful mind. Accordingly, your mind, with all its powers and talents, will act more successfully, and results wherever you may apply yourself, will naturally increase, both in quantity and quality.

The same is true if you think deeply and constantly of health, harmony, strength and character. Your mental energies will build up those things just as any faithful workman will, according to the model that is placed before him. And your mental workmen are the most faithful of all. They are always at work, and they always adopt as their model that which you think about the most deeply. They take it for granted, of course, that you have sufficient sense to think only of that which you want—that which you wish to have increased and strengthened in your mind and life. They are not aware of any shortcomings on your part. That is your business. Their business is to produce and build up whatever you choose to place before them. In this respect they are like the soil, the sunshine and the rain; they give the same attention to the weed as to the flower. They are under the impression that we know what we want; and therefore they

cause every seed to grow without asking any questions.

The fact that the energies of the mind will produce, develop or build up in the mind, any condition, state, quality, power or talent that we may think of deeply and persistently, leads us, naturally, into a vast and wonderful field of future possibility. If those energies invariably build according to the mental model that is placed before them; and if you can give them any model, almost, that you may choose, you are face to face with a possibility that is stupendous, to say the least. You have found a law, which if fully applied, can make your future far greater than anything you ever dreamed. And why not? Your mental workmen are constantly at work building, building, building; most of the time they are at work building useless structures that have to be torn down the next day; and simply because you gave them just such useless models. Why could they not just as well be employed in building mansions and palaces? They are most susceptible to training along any line. Then why might they not, in some measure at least, be trained to build genius, as they have heretofore been trained to build passion, habit, appetite and desire? If those energies always build according to the model that is placed before them, as we

know they do, why could they not build character, ability, talent and genius in you, if you kept such models before them at all times, and under all circumstances? To this there is only one answer; and the answer is, they can.

Examine the average mind, and you will find that the mental workmen are given new models or patterns every few moments. There is no opportunity therefore to build up anything. They have barely started at one thing when something else comes up to attract their attention; and this is followed in short order by still another idea, another desire or another mental picture. In consequence the average mind is constantly filled with half-finished products. In fact, if we could look into such a mind, we would find a cellar dug here, part of a foundation laid there, the first story almost completed in another place, but not a single finished structure to be found anywhere. We should also find that the mental workmen used up fully three-fourths of their time moving from one unfinished piece of work to another. That actual advancement, in any way, could take place, we find to be impossible.

To apply this law—and it is nothing less than a marvelous law—give the energies of your mind definite and clear-cut models or patterns of those qualities, talents and powers that you wish to

have built up in yourself. Then persevere. Do not change the patterns until the piece of work they are on is finished. Concentration is here, as elsewhere, the master key. Know what you want, then stand by the work until you get it. Build your models well; then keep them there in full view of all your mental workmen, regardless of events or circumstances. Do not change the models because the work may seem slow, or results, thus far, unsatisfactory. Thousands have done this, and have passed on without taking a single worthy step in advance. Know that the energies of your mind are always at work building; therefore, if you have given them the exact pattern of what you want, that is what they are building now; and that is what they will continue to build until it is finished, provided you do not become discouraged and change the pattern before they are through. Knowing this, you may continue in the full faith that what you want is being produced for you, steadily and surely. The plant is taking root. Soon it will appear on the surface; then you can watch it grow.

In giving our mental workmen the desired models, and in making those models clear-cut and strong, we shall find mind picturing of exceptional value. What we can see in the mind always gains the most prominent place in the mental do-

main; and the creative energies of the mind always copy after that which occupies the most prominent place. We should make it a practice therefore to picture clearly in the mind, with a vivid imagination, what we wish to produce or build up. If we want health, we should mentally see ourselves well. Thus we give the mental workmen a definite picture of health, and it will be their work to remake us according to that picture. Here we should remember that the energies within us invariably tend to make us what we think we really are. The reason therefore why the average person does not improve, is found in the fact that he thinks he must always be what he is because he was made that way. He continues to hold before his mental workmen the same ordinary model of himself; and they continue to remake him, year after year, according to the same unimproved fashion. But it would be just as easy for those workmen to remake him, year after year, according to a constantly improving fashion.

Mentally see yourself strong and able, and these same energies will steadily increase your strength and ability. Give those energies a clear-cut mental picture of your mind as you wish it to be; of your personal qualities as you wish them to be; in brief, throw strong, impressive pictures

upon your mental canvas, of all things in yourself, as you wish them to be. Then keep those pictures there, as vivid and as attractive as possible, so that your vast army of mental workmen may always see them, and build accordingly. Those workmen will never fail you. They always build according to the most vivid and most striking picture. Then make it as wonderful as you can.

Ask yourself what you wish your future to be. Then see yourself actually living in such a future. Make that mental picture so clear and so strong that you can see it every minute. The energies within you will then focus all their attention upon that picture; they will work for it constantly, with all the power in their possession; and as certainly as you are alive, you will be moving, steadily and surely, every day, towards that future you have so vividly pictured in your mind.

The law is simple. The mind is a vast factory filled with willing workmen. Give those workmen the model of a greater man and a greater future, and they will make of you such a man, and make for you such a future. They could not do otherwise, because it is their business to build according to the model. They have no choice in the matter. They simply do as they are told.

And it is just as easy for you to tell them to build character and genius as to tell them to build weakness and inferiority. But they understand only one language—the language that is expressed in pictures. Whatever you wish them to do, you must give them the mental picture, and you must hold that picture before them until that particular work is finished. They will make an exact copy; and that copy will become a part of you. This is the law—a marvelous law indeed—a law that we are just beginning to understand. Many have begun to apply it. Thousands of others will follow in quick succession. And results are in evidence everywhere. Why, then, with such a law, coming into general use, need we tremble for the future of the race? We certainly need not; nor need we be anxious about the destiny of any individual. The future of us all cannot be otherwise than wonderful; it is in our hands to make it so; and we all have decided that we will.

CHAPTER XXVI

THE WILL TO DO MORE

It is the function of the will to initiate action of every sort in the human system, and also to increase the volume and the force of such action. Before we can think, act or speak we must will to do so, although in most instances the will acts so deeply and so quietly that we are not conscious of its workings. And it is these deep and quiet actions of the will that are the most effective. In fact, the will does not produce action unless it does act deeply and quietly. And here we have the chief secret for the development of a powerful will.

It is a misdirection of mental effort to use the will in trying to direct or control or influence the objective or external side of any part of the human system. The will can produce results only when acting upon the deeper phases of organs or faculties, muscles or nerves; that is, acting upon and *through* the undercurrents of life, thought, feeling and activity.

The cause of every state, condition, characteristic, function or expression that we may find

in the human system—the cause is invariably beneath the surface. And as we must change the cause underneath before we can secure a changed external effect, the will must always act upon the cause, or beneath the surface.

Direct the will to act upon the deeper cause of any condition, function or faculty, and you secure the changed effects that you desire. In like manner, increase this deeper action of the will and you not only secure greater effects, but you also develop the constructive power of the will.

To illustrate: If you would increase the expression of force and energy in your physical personality, use the will in stimulating the undercurrents of your personality; that is, concentrate the will upon the deeper life and activities of your physical system with a determined desire to stimulate the actions of the interior forces of your system, and arouse, to the greatest degree possible, the finer energies that penetrate every muscle, nerve, fibre and cell.

If you would increase the power of any mental faculty, concentrate the will upon the interior forces and elements of that faculty. Will into greater action the subconscious possibilities of that faculty. Arouse and stimulate the real causes of that faculty—causes or roots that always exist beneath the surface.

Whenever we use the will for any purpose, we should aim to strike deep. We should go to the root of every condition or line of action. And we will not only act where all will-action becomes effective, but we will also strengthen remarkably, and develop continuously, the constructive power of the will.

CHAPTER XXVII

THE SECRET DESIRE OF EVERY SOUL

THERE are many things that man wants to know; but there is only one thing that every man wants to know; and there is only one way through which he may know. We all live in our own mental world, and this world seems to be enclosed. We know it is not enclosed, but it seems to be. It seems to be enveloped in some sort of a shell, and to get outside of this shell seems impossible. We know there is no shell, and we know there is nothing to prevent us from getting beyond, or on the outside of what seems to be the shell; we know it just seems so. Nevertheless, whenever our thought undertakes to travel in this mental world it usually can go only so far. At that point it seems to meet some sort of obstacle or barrier, and there is only one way through which it can get beyond that obstacle; but that way has seldom been recognized as the way, and has never been clearly defined.

Thus every mind finds itself enclosed, so to speak, in what appears to be a circumscribed mental world; and there is a ceaseless desire to know what lies beyond the apparent limitations of that

world. This is what every man wants to know. What shall we find a little farther on? This is the universal question; and it is man's inherent desire to answer this question that has produced every step in advance the race has ever taken. It is therefore of vital importance to everybody, and we shall find it greatly to our advantage to learn how we may know this something that we all want to know.

All minds, regardless of their degree of intelligence, want to know what lies beyond their present sphere of mental action. In every mind, mental action goes only so far at present; then it stops. It has come to the end, so to speak, of the mental string; but what would be found if the string were longer? That is what we all want to know. We all want to get beyond our limitations and explore the larger fields of thought; and sometimes we do, but we have not taken the time to ascertain how we succeeded at those times; and therefore when we want to try again we do not know how. In brief, we frequently lengthen the mental string without knowing how we do it; and though the new discoveries thus made will sooner or later promote the progress of the race, we have not understood the law through which this greatest of all great things was accomplished.

To move forward accidentally, however, and occasionally, will not satisfy the world from now on. If there is any way through which the welfare of the race can be increased, we want to know the law that underlies the methods to be employed so that we can proceed intelligently. And as we examine the law through which we may know the something we all want to know, and become familiar with the results that invariably follow the application of that law, we are face to face with a proposition that, above all things, demands our most intelligent action.

Every man wants to know what lies beyond his present mental horizon, and he should proceed at once to find out, because certain most desirable results will follow. In the first place, he will find the solution for the most vital problem of his life, the problem of meeting the requirements of his individual existence. Whatever a man may do or believe there are certain requirements that he must meet to make his life worth while. And to meet these requirements he must extend his powers; he must increase his capacity; he must quicken his intellect; he must live more and more. In brief, he must constantly enlarge his field of mental action, and this becomes possible only as he proceeds to know what we all want to know.

In the second place, he will find the way to all

those things which every age has prized as the most worthy. His life will be constantly enlarged and enriched, and he will enjoy all the fruits that naturally follow such a mode of living. His mind, his thought and his consciousness will be renewed constantly; and few things are more desired than that of the newness of all things. He will promote the purpose of his life by advancing steadily. Progress will be the law of his being; he will move forward in all things at all times and he will thereby enjoy the greatest joy of all joys, the joy of going on. Best of all, he will grow in the truth because it is only as we try to find what lies further on that more truth may be found. It is therefore of most vital importance that we all resolve to know what every man wants to know; but how shall we proceed? There is only one way, and as we are all equipped for applying that way there is no doubt as to results.

This only way is nothing more or less than independent thinking; and by independent thinking we mean the practice of using your mind in forming your own ideas instead of accepting ideas ready made from some other mind. But we may ask why independent thinking is the only way. The answer is, because the mind will not develop if it is not exercised; and there is only

one way to exercise the mind—to do your own thinking—to form your own ideas—to form your own mental conceptions about everything of which you are conscious.

To think is not simply to remember what has happened, or to look with the mind upon those various thoughts that the past has handed down. To think is to apply the mind along lines with which it has not been familiar before. You do not think when the mind moves in its usual channels. You simply drift. But when your mind begins to move into and through unusual channels then you actually begin to think. And it is when the mind moves through unusual channels that it explores new fields; that it gets outside of its circumscribed sphere; that it gets beyond the limitations of its present world. We therefore understand why actual thinking is the way to know what every man wants to know.

The average mind moves in a little sphere; and though it constantly wonders what exists on the outside of that little sphere, it does not know how to find out. It seems to be enclosed in a shell and knows of no method to puncture that shell. But the moment that mind begins to think, the shell will be punctured full of holes; and ere long will fall to pieces altogether. Then the whole world looks different, so different that at first all

sorts of false conclusions will be formed. It is better, however, to live in a boundless mental world with a few false conclusions than to be encased in a mental shell with no conclusions at all.

When you begin to think, your mind will begin to act along new lines; new mental fields will be cultivated; dormant mental powers will be aroused; the world of feeling will be enlarged; the world of consciousness will be extended; new spheres of action among your faculties will be explored and developed, and your whole mind will be greatly enlarged. And if you continue to think you will constantly enter pastures green; thus your whole life will be enriched; you will become more worthy in person, larger in mind, stronger in character and greater in soul.

There are a great many people who are afraid to think lest they lose their present beliefs. But beliefs that cannot stand the test of actual thinking are not worth keeping. Besides, it is not fixed beliefs that count; it is how largely and how well your mind is acting. Anybody can have a fixed belief; but it is great and noble thinking that makes the man.

As stated before, the average mind lives in a little sphere, and though it is constantly yearning to get out, it refuses to adopt the only method

through which it may get out. It is willing to accept only what will correspond with the complexion of that little sphere; and therefore, accepts no opportunity for real thinking. The thought of the average mind moves about in its usual channels until it becomes a habit to believe what it does believe. But habits of thought do not find those rich pastures. The mind that moves in its own little circle, when it moves at all, will not get into the open. It will continue to want to know what exists out in the open, but will not go out where this coveted something may be found.

The reason why the average mind moves in a little, insignificant sphere, is because his mind gives attention only to what he already believes. He reads only what he believes to be true; he listens only to those with whom he is in perfect agreement. To listen to others he concludes would be a waste of time. He does not know that every thinker who ever appeared in the world began his thinking after listening to others. To go elsewhere, therefore, and listen to what some one else has to say is sometimes the most profitable course that could be taken.

To listen only to what you already believe, is to continue in the same groove, in the same usual sphere. But when you hear something different,

and try to understand it, you may find some new thoughts. Thus a new line of thinking may take action in your mental world, which is quite liable to add some new and rich kingdoms to that world.

It is sometimes a good practice to read what you do not agree with, simply to get other points of view; that is, if the writer in question is exercising his mind along new lines—lines that are wholesome and constructive. Many may object to this, fearing they might get away from the truth. But what is truth to the average mind? Simply a set of fixed beliefs. He imagines that his beliefs are true because they have been handed to him as true, and he also imagines that those beliefs will save him, here and hereafter. The question is, however, what will serve you best in the battle of life, a small mind filled with second-hand ideas, or a large mind illumined with a clear understanding?

As the mind grows larger and the understanding clearer, we are better able to know the truth. And as it is the truth that gives freedom, that saves us, that gives complete emancipation, we find that it is far safer to go out into the open and depend upon independent thinking than to remain in some inherited mental shell and depend upon fixed belief.

Learn to think and your mind will become

larger, stronger and more competent every day. But the majority do not think; their minds move in fixed grooves; and that is the reason why there are so many ordinary minds in the world.

Whatever the future may be we can meet it better with a large mind than with a small mind; and no person can engage in actual thinking without enlarging his mind. When he begins to think, his mind goes out in a thousand ways where it never went before; and every new action of the mind explores and conquers a new kingdom for the mind.

Begin to think by forming your own mental conceptions and your own ideas about everything of which you are conscious. Never accept the views of another until you have examined the matter yourself from every point of view. All views are only partial. Try to improve upon the views of others. All views can be improved upon. Even though you may not succeed in making any improvement, you have caused your mind to act independently along several new lines; and to that degree your mind is larger and stronger than it was before. You have therefore gained much.

In this connection we should remember that ideas are for man, not man for ideas. Man should not serve beliefs, but should use beliefs.

And even if those beliefs are entirely used up, if the man is made larger in mind and greater in soul thereby, the proper course has been taken.

The best thing that can happen to any man is to outgrow his beliefs; while the worst is to continue in the same beliefs from childhood to the end of his days. We are not in this world to preserve beliefs; we are here to build men. And when a man outgrows his beliefs it shows that he has been growing; that he has been true to the great purpose for which he came.

That we shall know what every man wants to know when we begin to think is therefore evident. It is only actual thinking that can wake up the whole mind and extend the actions of the whole mind in every direction. It is only actual thinking that can break the shell, remove the barrier, dispel the fog and put all limitations out of the way. It is only actual thinking that can explore and cultivate the new, the greater and the richer. It is only actual thinking that can take man out into the open; and to get out into the open is the secret desire of every soul.

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